POCALYPSIS:
Or, The
EVELATION
Of certain notorious Advancers
OF
HERESIE:

ein their Viſions and private Revelations by
reams, are diſcovered to be moſt incredible
blaſphemies, and enthuſiaſtical dotages:
Together with an account of their
Lives, Actions, and *Ends.*
reunto are added the effigies of ſeventeen (who excelled
the reſt in raſhneſs, impudence and lying,)
done in Copper Plates.

Faithfully and impartially tranſlated out
of the Latine by *J. D.*



, Printed by *E. Tyler*, for *John Saywell*, and are to
ſold at his ſhop, at the ſign of the *Grey-hound* in
Little Britain without *Alderſgate*, 1655.



TO THE

Excellently Learned,

WARD BENLOWES

OF

enthall in *Eſſex* Eſquire, &c.

by Sir,

I Have here preſumed to preſent you with a ſtrange and bloody *Tragedy* of *Hereticks* and *Enthuſiaſts*, written in *Latine* by a moſt elepen, by one who hath concealed me, as I conceive out of this reaat, living near the times and places repreſentation, it might have prongerous to him to have publiſhed re you have *Religion* brought upſtage in very ſtrange diſguiſes, nay ake her act parts the moſt contrary nature, imbruing her white and nt hands in blood, and Maſſacres. ſhe hath met with *Wolves* to deand tear in pieces, ſo hath ſhe alſo ith *Shepheards* to heal and protect, nong thoſe the moſt laborious

Authour of ΠΑΝΣΕΒΕΙΑ hath no
the leaſt conſiderable. His ſevere
moſt indefatigable labours in moſt p
of *Learning*, are conſummated in
piece of Religion, wherein like an e
rienced Anatomiſt, he hath left no
un-cut up. To fall into exceſſive c
mendations of him, were to comm
moral abſurdity, by praiſing one w
the general Trumpet of Fame
blaz'd abroad for ſo great an advanc
Vertue and *Learning*; But to tro
you with them, were yet to be ſo m
the more importunate, whoſe conv
tion with him was ſo great, that wha
ever I may ſay of him, I ſhall no
quaint you with ſo much as you
know. Nor did the influence of
Patronage raiſe and animate only
but there are ſo many other monum
of your great encouragements to le
ing, that it will be thought modeſ
me not to mention all. But your exce
Benefactorſhip to the Library of S.
Colledge at *Cambridge* (whereof I
ſometimes had the honour to b
unworthy member) I cannot paſſe
as a thing, which will ſtand upon th
of memory, as long as learning ſhall
profeſſors or children. And that w
incr

ſes the glory of your munificence,
t that Library may boaſt that it is
ſhed with the works of its owne
s, which, being the greateſt act of
ution and gratitude that may be,
be accordingly acknowledged by
t ſhall come after. But that which
the moſt engaged and ſatisfied
gliſh world, is, that your endea-
s have diſplayed themſelves in their
eſt light, in that *one thing that is ne-*
y, that is to ſay, *Religion*, not only by
a conſtant aſſertor of her purity here
gland, but in that, after more then
an Travels throughout moſt parts
urope, you have returned to your
r enjoyments of that chaſt *Penelo-*
hen others either out of weakneſſe
rpriſe, are enſnared and beſotted
the Tenets of other Countries,
reby they are both ingrateful and in-
us to their own, by preferring the
ence and policy of another before
. Religion certainly, if well impro-
is the *Talent*, that felicifies the im-
er, if not, condemnes him. It is
univerſal *Patrimony*, which entitles
be the ſonnes of God, and by which
e adopted into the aſſured hope of
al happineſſe. It is the *Loadſtone*

wherewith when our ſoules are
touched, they are directed to the
pole of the eternally beatifical vi
and without which, we muſt infall
expect to ſplit againſt the rocks
ſhelves of perdition. It is the conſum
tion of heavens indulgence to Mank
that which doth familiarize us,
makes good our Intereſt in the grea
ing and cauſe of all things. It is the
fection of nature, ſince that whatſo
we know of the divinity by her co
only by the aſſiſtance and mediatio
our ſences, but the other furniſhes us
a more evident aſſurance, (and that
things, which can be neither *ſeen*, *h*
nor *conceived*,) by the more partic
providence of *Grace* and *Faith*, whe
he is pleaſed to *bow down the heavens*,
deſcend unto a familiar converſa
with our very ſpirits.

But that which ought further to
dear all men to Religion, is, that ſhe
ly next to God may pretend *Ubiquity*
being a thing written in ſuch indel
characters in the hearts of all men,
even the moſt barbarous nations,
the greateſt ſtrangers to civility and
licy have acknowledged ſome di
worſhip, though their pravity or w

ſtruction, may have blinded them
n the *true*, but yet that eclipſe of
true God hath not been total, inſo-
ch, as they have ſtill retained a ſenſe
l veneration of Religion, ſo that to the
t of their imaginations, they have
ated ſomething like God to them-
ves. To make this yet more evident,
are to note, that moſt people, though
y had not ſo clear apprehenſions of
immortality of the ſoul, as we have;
were they not only perſwaded of the
poſſibility of its annihilation, but
e alſo acknowledged rewards and
iſhments to be expected after this
.

To aſcend yet a little higher; the di-
ity and preheminence of Religion is
monſtrated, in that it exerciſeth that
pire and Soveraignty over the mind
man, that no blandiſhments of the
h, no temptations, no torments have
n able to diſpoſſeſſe it. It hath tri-
ph'd in the midſt of its perſecutions,
by her ſufferings hath conquered her
ecutors. Her pleaſing Raviſhments
ſtifle for a time all ſence of humani-
lude flames, and racks, and ſo arm the
icacy and tenderneſſe of virgin-puri-
as to overcome the hardieſt Tyrants.

It

It is ſhe that raiſes our ſoules to a ho
boldneſſe and intimacy in our addreſſ
to heaven, being indeed rapt into th
heavens of divine contemplation, b
her extaſies and illuminations. It w
her inſpiring communication, that el
vated your pious ſoul, when you deſcr
bed the divine perfections of the incom
parable THEOPHILA. The
things can ſhe do and greater, wh
there is but one grain of true *Faith*; b
when ſhe is defiled and adulterated wi
humane ceremonies and inventions, ſh
is deformed, and looſes all her grace an
beauty. And among theſe hath ſhe m
with two moſt importunate pretender
Atheiſme and *Superſtition*; the one ſtri
her ſtark naked, the other meretricious
proſtitutes her in the diſguiſes of human
Inventions. And that ſhe hath been thu
evill entreated, in all places and time
this book gives but too great teſtimon
whether you look on the παρεκβασις or th
ſmall appendix, treating for the moſt, o
what happened in High and Low *Ge*
many. I would not draw any excuſe fo
our own gyrations of Religion here
from their madneſſe; but rather condem
them as things that would have out-vy'
the extravagance of the former. But
dra

w any argument againſt Religion
m either were impious; for if we did,
muſt in conſequence, deny all, both
rticular and univerſal *providence* of Al-
ghty God; we muſt deny the Scriptures,
heavenly Legacy of eternal ſalvation;
muſt deny *Heaven*, *Hell*, *Eternity*, nay
away the *Cement* of all humane ſoci-
y, and expect to ſee the *order* and *beauty*
the *univerſe* hurried into *darkneſſe* and
fuſion, ſince it ought not to out-laſt
an, for whom it was created. Nay;
t let us rather profeſſe humanity, and
ke this uſe of the failings and extrava-
nce of others in matters of Religion;
o humble our ſelves to a relyance on
at immenſe Being, who hath thought
to plant Religion in the heart of man,
direct him in his voyage to eternal
ppineſſe, wherein that every man
ight take the right way, is the earneſt
ayer of

Worthy SIR,

Your moſt devoted, and
moſt humble ſervant,

JO. DAVIES.

These Books are to be sold by *John Sayw*
at his shop, at the Signe of the *Grey-*
Hound in *Litttle-Britain*, *London*. viz.

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continuation of the famous History of Sir *Walte*
Raleigh Knight, together with a Chronology, &c. by *A*
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ring the several letters of the Alphabet in a copp
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ling; the defect whereof (in the ordinary teaching) i
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The view of all Religions and Church-Govern
ments, with a discovery of Heresies, in all Ages an
Places; whereto this is usually adjoyned.

The Authours Preface,

TO THE READER

THE doctrine of the ANABAPTISTS, Courteous Reader, to give it thee in a ſingle expreſſion, is nothing but lying and deceit. Thou haply thinkeſt them a ſort of people ivinely inſpired, and Prophets: Thou art ceived. They are falſe Prophets and falſe eachers, as being a contagion, than which hell ſelf hath not vomited up a more dangerous ce the beginning of the world. For I do not nk it can be eaſily demonſtrated, what other iſchief could have reduced not only the Neerlands, but almoſt all Germany, into ſo reat calamity and devaſtation. When I more arrowly look into the Hereſy of theſe men, I confeſſe I am puzzel'd to find a name for the onſter, but what its aimes are, I may haply ſſe.

Its firſt part ſpeaks a Lyon, its laſt a ragon, the middle a pure chimæra.

I call it a Monſter, and I may adde the oſt monſtrous that ever was, as having in it e Ingredients of all formerly condemned Sects. hich when I conſider, me thinkes all the anci-

ent

ent Heretick*s*, *such as* Nicholas Antioch*n*us, *the* Gnosticks, *the* Valentinian*s*, Noetians, Sabellians, Patropassians, Pa*r*menians, *present themselves anew out of He*. *to me. So that I can make no other judgement* THOMAS MUNTZER, *that Author and Raiser of a most pernicious Sect, then th he hath re-erected the Standards of all forme hereſies. But that it may not be ſaid, as the Proverb, that* Affrick *alwayes furniſhes with Novelties, he alſo with his deſperate di ſciples, hath ſacrilegiouſly attempted to a vance ſome altogether new and unheard-of o nions, whereof who ſhall ſay that what* MADE *is* GOOD, *muſt be very ex travagant. Out of theſe, have they reſolve and decreed, that children till they come age, are only* Catechumeni, *and ought n to be clad with the robe of holy* Baptiſm*. Out of theſe, have they declared a* commu*nity of all things. Out of theſe, teach to diſh nour and diſcard Magiſtrates, who are th living ectypes of God, while in the mean time the themſelves aſpire to Soveraignty, and would b accounted Potentates, when they are indee the wickedſt among men; Diſſemblers, Cheat Hypocrites, Novators, or Advancers of No velties, and the ſubtle generation of the ol Viper* Novatus. *Which ſaid* Novatus, *if diſplay in the colours wherein the holy Fathe and Martyr* Cyprian *ſets him forth, diſcree men ſhall be my Judges, whether I have not hi the mark, and the ſame deſcription moſt fitl ſuites the greateſt part of the Proſelytes o*

Muntzer*a*

zer. *As concerning* Novatus (*ſayes Ornament of his* Carthage, *lib.* 11. 8. *to* Cornelius *then Biſhop of* e) We needed not any relations be ſent to us of him, ſince that us you were to expect a more par- account of *Novatus*, a man that conſtant Advancer of novelties, of ſatiable avarice, furious in his ra- , blowne up with arrogancie and , even to aſtoniſhment; a man dmitting any good underſtanding the Biſhops: the end of his curi- is to betray, of his flattery to ſur- , his love is dogg'd by his infide- he is the fuell and fire-brand that tens the combuſtions of ſedition, the hurrican and tempeſt which the ſhipwrack of Faith, an er of Tranquility, and an enemy ace. *Theſe were his thoughts of* No- , *which what wiſe man but will us to attribute to our* Novators? nly, *if* John *that* Botcher *of* Lei- , *the ulcer and deformity of that gal- City, were to be drawne in his own to- , we need borrow them no where elſe. herefore, Orthodox Doctors, reduce erroneous and miſerably ſeduced men, yet are ſo, into the way of Truth, them, I beſeech you out of this , and omit no opportunities which may recover them out of this imaginary to which they are ſo accuſtomed.*

This

This shall be your reward, this is the pr
you shall obtaine. Him that overcome
will I make a Pillar in the Temple of m
God, and I will write upon him the nam
of my God, &c. *Revel* 3. 12.

1. THOMAS MUNTZER.

His OPINIONS, ACTIONS, and END.

THE CONTENTS.

Muntzers *Doctrine ſpreads, his aimes high, his affir-mations deſtructive; He aſſerts* Anabaptiſme, *reſts there, but growes worſe and worſe in his opinions and pra-ctiſe; his large promiſes to his party and the common people: endeavours to ſet up himſelf, pretending to reſtore the Kingdom of Chriſt; being oppoſed by the* Landgrave, *his de-ſtructive Animation of his followers; their overthrow; his eſcape; is found, but diſſembles himſelf; is taken, but yet obſtinate;* the Landgrave *convinceth him by Scripture, when being queſtioned, he laugheth, afterward relenteth; his laſt words; is ſpeedily behended, and made an example.*

2. JOHN MATHIAS.

The Contents.

John Mathias *repaires to* Munſter, *his ſevere edicts, he becomes a malicious executioner of* Hubert Trutiling, *contumelious expreſſions touching him; his own deſperate*

3. JOHN BUCKHOLD,

or JOHN of LEYDEN.

The Contents.

John Buckhold *his character, his diſputing and contenti-on with the Eccleſiaſticks concerning Pædobaptiſme; he ſuc-ceeds* John Mathias, *he comforts the people with a pretended viſion; he makes* Bernard Knipperdoling *of a Con-ſul,*

ful, to become common executioner, Buckhold *feigneth himself dumb, he assumes the Magistracy, he allowes* Polygamy, *he takes to himselfe three wives; he is made King, appoints Officers under him; his sumptuous apparel; his titles were King of Justice, King of the new* Jerusalem; *throne, his Coin and motto thereon; The King,* Queen, *Courtiers wait on the people at a Feast: with other digressions. The King endeavours to raise commotions abroad, haply prevented. He suspects his own safety; his largesses to his Captains, himself executes one of his wives, feignes himself sick, and deludes the people with an expectation of deliverance; in the time of famine, forgets common; he is betrayed by his Confident, is brought prisoner before Bishop, who checks him; his jesting answer and proposal, is put to a Non-plus, is convinced of his offences; his desertion and severe execution.*

4. HERMANNUS SUTOR.

The Contents.

HErman *the* Cobler *professeth himself a Prophet, he is noted for drunkennesse; The ceremonies he useth, Anabaptisme,* Eppo *his Host discovers him and his followers to be cheats;* Hermans *wicked blasphemies, and his instancy in his opinions, his mothers temerity; his Sect convinced, and fall off from him; by one* Drewjis *of his Sect he is handled roughly;* Herman *is taken by* Charles *Lord of* Gelderland, *&c. and is brought prisoner to* Groeninghen; *where questioned in his torments, he hardened himself, and died miserably.*

5. THEODORUS SARTOR.

The Contents.

THeodor *the* Botcher *turnes Adamite, he affirmes strange things, his blasphemy in forgiving of sins, he be-*

...thet, &c. and causeth his companions to do the like. ...d his rabble go naked through Amsterdam, *in the dead ...t, denouncing their woes, &c. and terrifie the people. ...re taken and imprisoned by the Burghers, but continue ...esse.* May 5. 1535. *they are put to death; some of ...last words.*

6. DAVID GEORGE.

The Contents.

David George, *the miracle of the Anabaptists. At* Basil *he pretends to have been banished his Countrey for ...spels-sake; with his specious pretences he gaines the free... the City for him and his. His Character. His Riches. He ...is Sect enact three things. His Sonne in Law, doubting ...n Religion, is by him questioned; and upon his answer ...municated. His wifes death. He had formerly voted ...f immortal, yet* Aug. 2. 1556. *he died, &c. His death ...led his disciples. His doctrine questioned by the Magi... eleven of the Sectaries secured.* XI. *Articles ex... ...out of the writings of* David George, *Some of the ...ned Sectaries acknowledged* David George *to have ...be cause of the tumults in the lower parts of* Germany, *...owned his doctrine.*

...ditions whereupon the imprisoned are set at liberty: ...e Senate vote the doctrine of D. G. *impious, and declare ...worthy of Christian burial, and that his body and ...should be burned, which was accordingly effected.*

7. MICHAEL SERVETUS.

The Contents.

...vetus his converse with Mahumetans *and* Jewes. *...disguiseth his monstrous opinions with the Name of ...ian Reformation. The place of his birth. At the 24. ...his age, he boasted himself the onely* Teacher *and*

Seer *of the world, He enveighed against the Deity of Chr*
Oecolampadius *confutes his blasphemies, and causeth h*
to be thrust out of the Church of Basil. Servetus *held*
one person in the Godhead to be Worshipped, &c. He held
holy Ghost to be Nature. *His horrid blasphemy. He wo*
reconcile the Turkish Alcoran *to Christian Religion. He*
clares himself Prince of the Anabaptists. At Geneva, C
vin *faithfully reproves* Servetus, *but he continues obstin*
Anno 1553. *by the decrees of several Senates, He*
burned.

8. ARRIUS.

THE CONTENTS.

Arrianisme its increase, *Anno* 323.

THe General Council at Nice, Anno 325. *called*
Remedy against it, but without successe. The Arri
misinterpret that place, John 10. 30. *concerning the*
ther and the Sonne. They acknowledged one onely God in a
daical sense. They deny the Trinity. Arrius *his wretc*
death. Anno 336.

9. MAHOMET.

The Contents.

MAhomet *characterised. He made a laughing-s*
of the Trinity. He agreed with Carpocrates,
other hereticks. He renewed Circumcision, and to indulge
disciples, he allowed them Polygamy, &c. His Iron To
at Mecca.

10. BALTHAZAR HUBMOR.

The Contents.

HUbmor *a Patron of Anabaptisme. He damned us*
He brought in a worship to the Virgin Mary, *&c.*
Senate of Suring *by a Council reduced him. He renounced*
he

of his former doctrine. Himself or Sect ſtill active. He is and impriſoned at Vienna *in* Auſtria. *He and his wife burned.*

11. JOHN HUT.

The Contents.

John Hut *the prop and pillar of Anabaptiſme. His credulity in dreams and viſions. He is accounted a true Prophet by his Proſelytes. At* Merhern, *his Fraternity be as it were a Monaſtery.*

12. LODOWICK HETZER.

The Contents.

Lodowick Hetzer *a famous Heretick. He gaines Proſelytes in* Auſtria *and* Switzerland. *Anno* 1527, *at publick diſputation* Oecolampadius *puts* Hetzers *emiſſaries to their ſhifts.* Hetzer *denied* Chriſt *to be co-eſſentiall with the Father. His farewell to his Diſciples. He is put to death for Adultery.*

13. MELCHIOR HOFMAN.

The Contents.

Hofman *a Skinner, an Anabaptiſt*; Anno 1528, *ſeduced* 300. *men and women at* Embda *in* Weſtfriſland. *His followers accounted him a Prophet. At* Straſburg, *he challenged the Miniſters to diſpute, which was agreed on* Jan. 11. 1532. *where being mildely dealt with, he is nihileſſe obſtinate. Other Prophets and Propheteſſes deſpiſed him. He deluded himſelf, and voluntarily pined himſelf to death.*

14. MELCHIOR RINCK.

The Contents.

MElchior Rinck *an Anabaptiſt. He is accounted a* [illegible] *table interpreter of dreams and viſions. His diſci* Thomas Scucker *in a waking-dream cut off his brot* Leonards *head; pretending for his murther obedience to decree of God.*

15. ADAM PASTOR.

The Contents.

ADam Paſtor *a derider of Pædobaptiſme. He revi* *the* Arrian *hereſie. His fooliſh interpretation of th* *place,* Gen.2.17. *ſo often confuted.*

16. HENRY NICHOLAS.

The Contents.

HEnry Nicholas *Father of the Family of Love.* *is againſt Infant-Baptiſme. His divelliſh Logick.*

The End of the Contents.

THO



...uli quot ſacras iterans Baptiſmatis undas
Muntzerus Stygijs Millia tinxit aquis!

OPINIONS, ACTIONS, And END.

THE CONTENTS.

Muntzers Doctrine ſpreads, his aimes high, his af-
firmations deſtructive; Aſſerts Anabaptiſme, reſts
there, but growes worſe and worſe in his opinions
& practiſes; his large promiſes to his party and the
common people: he endeavours to ſet up himſelf, pret end-

ing to restore the Kingdome of Christ; being opposed the Landgrave, *his delusive animation of his fol ers; their overthrow; his escape; he is found, but sembles himself; is taken, but yet obstinate; the La grave convinceth him by Scripture, when being rac he laugheth, afterward relenteth; his last words; is servedly beheaded, and made an example.*

ANNO 1521. 1522.

ABout the year of our Redempt M. D. XXI. and M. D. XX there rise up in *Saxony* near the ver *Sales*, a most insolent Sec certain *Enthusiasts*, among wh *Nicholas Storkius* was no ordi person. These presumptuously b sting that their *Dreams*, *Visions*, and *Revelations*, w inspired into them from heaven, had slily scattere among other seditious persons of the same kidney; *the world was to be reformed by their means*, w done, *and the wicked utterly cut off from the face o earth, it should be governed by* Justice *it self*. All gave not up their names, and embraced their S they branded with the name of *ungodly*. Out of this domitical lake sprung *THOMAS MUNTZE* one that boasted that he had had communica with God. This mans doctrine incredibly sp as being in the first place levell'd at the Doctors of the *reformed Religion*; And from th discharged at the *Magistrates* themselves; for Christian flock being once deprived of these constitutions of men, there were nothing to der the greedy wolves to break out into all ra and oppression. And this is the reason why the *wol* that is to say, the *false Teachers*, have ever most lently opposed the *Ministry* and the *Magistracy* hopes, if possible, to draw these from the care charge of their flocks, or at least to bring them contempt with their sheep, which by that meanes sh stray into their parties. This *Muntzer* did both by teachings and writings publickly affirm, that the *P chers of that time that contributed their endeavours t advancement of the Gospel, were not sent by God, but*

Hereticks their usual pretence.

Muntzer *a quick Schollar in a bad school.*

His doctrine spreads.

His aimes high.

The end that heretitks propound to themselves, in opposing the Ministry and Magistracy.

His affirmations destructive.

Scribes, and impertinent Interpreters of the Scri-
; That the Scriptures and the written word, were
the pure word of God, but only a bare Teſtimony of the
word; that the true reall word was ſomething that
intrinſe call and heavenly, and immediately pro-
ing out of the mouth of God, and conſequently to be
ed intrinſecally, and not out of the Scriptures, or by
humane ſuggeſtion. With the ſame breath he brought
iſme into contempt, moſt inconvincibly affirming
here was no warrant from God for *Pædobaptiſme*,
aptiſme of children, and that they ought to be *bap-*
after a ſpirituall and more excellent diſpenſation.
further endeavoured to teach that *Chriſts ſatisfa-*
for us was unneceſſary, whatever honeſt and weak-
ſtanding men could urge to the contrary; That matri-
in the unfaithful and incontinent, *was a pollution,*
tricious and diabolical; That God diſcovered his
dreames (whence it was that he was mightily in-
ted with them) holding that thoſe were (as it were)
unicated by the holy Ghoſt. Hereupon was he ac-
knowledged by his followers for ſome heavenly and ſpi-
Prophet, and it was believed that he was thus
by the ſpirit of God, without any humane aſſi-
. This doctrine did he diſperſe throughout all
any by printed bŏoks and Epiſtles, which the tin-
ctur'd diſciples of his ſeditious ſect were ſoon
with, read, approved, and propagated. The ſame
in the yeares M.D.XXIII. snd M.D.XXIV. ANNO 1523,
at *Alſted* which is a City in *Saxony*, near *Thurin-* 1524.
nd when not only the *Miniſters*, but alſo the *Ma-*
ſtes lay under the laſh of his calumny, inſomuch that
ermons were ſtuff'd with moſt ſeditious and bitter
tives againſt them, and pretending to groan for
turn of loſt liberty, and for the inſufferable preſ-
of the people under Tyranny, he complained of
a great grievance, that their wealth and eſtates
the prey of the Magiſtrate, and therefore would
ade them that a remedy was timely to be applied
ſe things. Being for this doctrine diſpatched out
ſed, he comes to *Norimberg*, and thence without
ntinuing his journey into *Baſil*, and thence into
rland, from whence at length he came to *Cracovia*,

Anabaptiſts their leading principle.

Seldom reſt there, but grow worſe and worſe.

Sectaries like tinder, are ſoon on fire.

An uſual pretence to raiſe ſedition.

Hereticks reſtleſſe.

via, where at a certain town called *Grieſſen*, he conti-
ed ſome weeks. In the mean time he was no leſſe
then ever, and that eſpecially in the County of *Stu*
where he ſowed ſo much of his contagious ſeed amo
his factious diſciples, as afterwards thrived into an e
traordinary harveſt. At the ſame time he publi
ſcattered abroad his doctrine of *Baptiſme*, and the w
of God, in ſuch ſort as we have touched before. Dep
ing out of this countrey, and wandring up and do
Mulhuſium in the countrey of *During*; he writ letter
ſome of the moſt confident to his Religion; by wh
conntenance and aſſiſtance factious ſpirits were ſo
times more and more exaſperated againſt the M
ſtrate. Some ſmall time before the countrey pe
took up arms, he ſent up and and down certain Bri
by Meſſengers, wherein were divers things, and am
the reſt was repreſented the greatneſſe of thoſe wa
inſtruments which were caſt at *Mulhuſium* upon oc
on of this ſedition, ſo to encourage and enflame the
ry followers of his faction. For having ſtayed
moneths at *Grieſſen*, and that he thought he could
ſo much advance his deſignes if he returned into *Sa*
becauſe his affaires proſpered not according to his
ſires in thoſe places, he returns back to the peopl
During and *Mulhuſium*. But before he was arrived
ther, *LUTHER* had by letters forewarned the r
rend Senate of *Mulhuſium* concerning him, that
ſhould beware of him as of a deſtroying wolfe, an
ter to be ſhunned then Serpents, or whatever Man
beares any antipathy to, for that both at *Swickaw*,
not long before at *Alſted*, he was accounted a tree
ciently evill and corrupt, which bore no other frui
Tumult and inevitable deſtruction; and one, who
more then his Comerades, could ever be brough
make any defence of their opinions, among which
That they all were Gods elect, and that all the child
their Religion were to be called the children of God
that all others were ungodly, and deſigned to damn
And divers other things to the ſame purpoſe were
tained in the aforeſaid letter, which was dated
Weimaria, on Sunday, being the day of the Aſſum
of *Mary*, in the year M.D.XXIV. *Muntzer*

Luther *adviſeth the Senate to beware of* Muntzer, *and his opinions.*

time with words plauſibly ſweetned, drew away the
les of all he could to favour his party, and by pro-
g mountains of gold to the common people, to
nd they ſhould cry him up with the general accla-
ions of being a true Prophet, it came to paſſe that a
great conflux of the dregs of the people repaired
m from *Mulhuſium* and other places; nay, by
ibtilty and the authority he had gotten, he perver-
the very Magiſtrate of *Mulhuſium*, and made him a
abettor of his opinion. And this was the firſt ori-
l of the miſchief; and thence divers other *Hydra's*
ditions like ſo many excreſcencies took a ſuddain
th from this. For all mens goods became com-
, and he taught that no man had any propriety in
he enjoyed. To which he added, that it was revea-
him from God, that *the Empire and Principali-*
this world were to be extirpated, and that the
of Gideon *was put into his hands to be employed*
ſt all Tyrants, for the aſſertion of true liberty,
the reſtauration of the Kingdom of Chriſt: and at
ime he gave orders for the preparing of certain war-
engines. While he was wholy taken up about
things, that is, in the following year M D.XXV.
countrey people throughout *Swedland* and *Fran-*
, and divers other places, riſe up againſt their *Magi-*
s, forced away a great part of the Nobility, plunde-
owns and Caſtles, to be ſhort, made an abſolute de-
ion by fire and ſword. The *Landgrave Henry* be-
oved at theſe things raiſes a warre, and fought the
rey people, the firſt time near *Frankenhuſium*, the
enth day of *May*, which done, he prepared himſelf
a ſecond fight to be fought the next day, which
zer having intelligence of, ſaid by way of anima-
to his followers, What are thoſe Cannon-bullets?
l receive them in my gloves, and they ſhall not hurt
whereby the countrey people being encouraged,
the next day beaten by the *Landgrave*, five thou-
ſlain, and three hundred taken, who had all their
e cut off; ſo that, while they were ambitious of
y, they loſt even the liberty of *life* it ſelfe. And
s was the ancient Proverb verified, Warre is moſt
ful to thoſe that had never experienced it. The

Muntzers large promiſes to his party, and the common people.

Magiſtrates ſeduced, moſt ominous.

Muntzer endeavours to ſet up himſelf, pretending to reſtore the Kingdom of Chriſt.

An ill preſident ſoon followed.

The Landgrave *raiſeth a war, and fighteth* Muntzer *and his party.*

Muntzers deluſive animation of his followers.

Their overthrow.

discreeter part of the countrey people, having laid do
their arms, put their hands to the golden plough, to h
which they had been designed, rather than to manna
Lances and Pole-axes. *Muntzer* escapes to *Frank*
husium, and hid himself in a house near the Gate, wh
a certain Nobleman had taken up his quarters. T
mans servant going up into the upper roomes of t
house to see how they were accommodated, findes o
lying upon a bed, of whom he enquired, whether
were of those who had escaped the fight, which he de
ed, averring that he had lain some time sick of a fev
whereupon looking about, he perceives a little bag
ing careleſsely near the bed side; he opens it & finds l
ters from *Albert* Count of *Mansfield*, wherein he deh
ted *Muntzer* from his wicked purpose, and from prom
ting the tumult already raised. Having read them,
asked him whether they were directed to him, who de
ing, he threatens to kil him; whereupon he cried quart
and confeſſed himself to be *Muntzer*. He is taken, a
brought before *George* Duke of *Saxony* and the *La*
grave, whereupon they having made him confesse t
he was the cause of the popular insurrection, and se
tion, he answered that he had done but his duty, a
that the *Magistrates who were opposers of his Evangeli*
doctrine were by such means to be chastised. To wh
the *Landgrave* made answer, and proved it by several
stimonies of Scripture, that all honour is to be given
the *Magistrate*; and that all tumult raised in order
a mans particular revenge, was by God forbidden *Ch*
stians. Here *Muntzer* being convinced, held his pe
Being laid upon the rack, while he cried out aloud a
wept, the Duke of *Saxony* spoke to him to this purpo
Now thou art punished, *Muntzer*, consider with thy
by what unspeakable wayes thou hast seduced a
brought so many to destruction! whereat *Munt*
broke out into a great laughter, saying, This is the ju
ment of the countrey people. But when being brou
to his death, he was thrust into a close prison, 'tis wo
derful how faint-hearted he was, and stood extrea
troubled in mind, not being able to give any accoun
his *Faith*, but as the Duke of *Saxony* pronounced bef
him, and which he told him, he was to make a con

Muntzers *escape.*

Is found out, but dissembles himself.

Muntzer *taken, yet obstinate.*

The Landgrave *convinceth him by Scripture.*

Muntzer *when racked, laugheth, but afterwardrelenteth.*

of before God: Being ſurrounded with ſouldiers, enly acknowledged his wickedneſſe, and withall ſſed theſe words to the Princes that were preſent; mercy and compaſſion, ye Princes, leſt hereafter, incurre by my example the puniſhment I now ſuf- Read and attentively conſider the holy Books of *ings*. Having ſaid this, his head was ſtruck off, ſtened to a ſtake, for a monument and example thers.

His laſt words.

Is deſervedly beheaded.



Primus hic è Batavis Muntzeri dogma ſequutus
Turbavit miris Weſtphala regna modis.

THE CONTENTS.

JOHN MATHIAS *repaires to* Munſter, *ſevere edicts, he becomes a malicious executio* Hubert Trutiling, *for contumelious expreſſions t ing him; his own deſperate end.*

N the year of our Lord God. M. D. XXXII. at *Munſter* (which is the Metropolis of *Weſtphalia*) a certain Prieſt called *Bernardus Rotmannus* undertook to preach the Goſpel of *Chriſt*; which being done with great ſucceſſe, certain meſſengers were to *Marpyrgum*, a place in *Haſsia*, whoſe buſi- was to bring along with them ſome men of learn- nd good converſation, who ſhould be helpful in opagation of the Goſpel. From *Marpyrgum* were ſome diſpatched, who arriving at *Munſter*, re- the principall heads of Chriſtian Religion into nine *Articles*, which they propoſed to the Magi- being ready, (as they pretended) to make good ove the ſaid heads, by places of the holy Scrip- which was effected. The *Religious*, and (as they led) the *ſpiritual* who were poſſeſſed of the chiefeſt h, could by no means digeſt this, ſo that depart- the City, they cauſed much trouble to the Citi- Upon this weighty buſineſſe, the Magiſtrates and ens ſate in long and prudent conſultations. At there was a certain agreement, upon theſe terms, that all injuries committed in thoſe Tumults ld be pardoned, and that the Goſpel ſhould be free- eached in ſix Pariſh Churches, and that the Church *Lord* only ſhould be abſolutely reſerved to them. conditions were readily ſubſcribed to by both , and thereupon all things laid aſleep in peace. But peace was not long undiſturbed by the *Devill*, (that ncileable enemy of peace and vertue) and there- by doing at *Munſter* what he had done at other pla- , that is, by raiſing up out of the jawes of Hell, the ſe- ous and peſtiferous *Anabaptiſts*, thoſe importunate urbers and *turn-pikes* of the *Goſpel*; his deſign was not to diſcourage the good and godly, but withall, efully to deſtroy the Goſpel it ſelf. For in the year there riſe up at *Harlem* a *Baker* called *John thias*, a man utterly unlearned, yet crafty and boldly ent. This man being exceſſively lecherous, negle- and ſlighted his own wife, who being ſomewhat ſtricken in years, was ſo much the leſſe fit for the ciſes of *Venus*. Being therefore over head and ears in

ANNO 1532.

Pretenders to Religion, prove uſually the diſturbers thereof.

The devill an enemy of peace.

John Mathias *a Baker at* Harlem.

His lechery notorious.

in love with a certain *Virago* who was an Alehouse keepers daughter, he could not resolve of any way more advantageous to seduce, then by an *Angelical carriage* and a counterfeit *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveighed her into a secret place in *Amsterdam*, where he profes-

At Amsterdam he professeth himself a Doctor and a Preacher.

sed himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Enoch* the second high Priest of God. Upon some he *laid hands*, and sent them two by two as *Apostles* and messengers of *Christ*, dispatching to *Munster* one *Gerard* a Bookseller, and *John Buckhold* the botcher of *Leyden*, others into other places. These emissary messengers of Christ, or rather of Satan boyled over with their various opinions, held marriages of no account, and dreamed divers other things. Some taught by parables, and their own illusive dreams; others, acknowledged not him a *Brother* who defiled his Baptisme with sinnes; others preferred the *Baptisme* of *John* before that of *Christ*; others taught that all Magistrates, and whoever were unsatisfied with their Religion, ought to be destroyed root and branch; some would acknowledge nothing but their own visions and prophecies; others that all the Prophets and Teachers that were departed this life, should shortly rise again, and should reign with Christ upon earth a thousand years, and should receive a hundred fold for whatever they had left behind them. Some of these men affirmed that they had communication with God, some with Angels; but the more discreet and wiser sort of men conceived that their conferences had been with the devill. Hereupon the great Prophet *John Mathias* (upon whose account his most vain Apostles already proclaimed a Peace) perceiving an occasion by this means of domineering in this world, consecrated in his stead his disciple *James Campensis*, a Sawyer, Bishop at *Amsterdam*, committing unto his charge the people, to be seduced with the same zeal, as he had begun. These things being thus fairly carried, he repaired to *Munster* to his Apostle and Ambassadour *John Buckhold*, whom he made Governour of the City, who presently published

A murtherous opinion.

John Mathias repaires to Munster.

these

e ſevere edicts. *That every man ſhould bring his* *His ſevere*
and ſilver, and whatever were of greater importance, *edicts.*
the common heap, and that no man ſhould detain any
at his houſe; for the receiving of which things ſo col-
d, a place was appointed. Though the people were
a little aſtoniſhed at the rigour and ſeverity of the
, yet did they ſubmit thereto. Moreover he forbad
eading of all books but the *Bible*, all which that they
t to be burnt, the divine authority had by him, its
eſſe, commanded.

t this very time a certain Tradeſman, whoſe name
Hubert Trutiling, had ſcattered ſome contumelious
eſſions concerning this great Prophet; whereat he
g immeaſurably incenſed, even to the loſſe of all
paſſion, cauſed the foreſaid *Trutiling* to be brought
the Market place, where he is accuſed and con-
ed. Whereupon he himſelf laying his violent hands
n this innocent man, layes him along upon the
nd; in that poſture he runs him through with a
rgbus finding by the palpitation, that there was ſome
inder of life, he made him be conveighed thence,
taking a musket from one that ſtood by, which was
ged, killed him, intimating that he was commanded
God, that is to ſay, his own, (who was a murtherer
the beginning) to do what he had done. This no-
exploit performed, he took a long lance in his hand,
haſtily ran about the City, crying out that he was
manded by God the Father to put to flight the ene-
, which at that time had cloſely beſieged *Munſter*.
ing taken the ſaid weapon, and running like a
l man upon the enemy, he himſelf was run through *His deſperate*
a ſouldier of *Miſna*. *end.*

He becomes a malicious executioner of Hubert Trutiling, *for not ſiding with him.*

JOHN

JOHN BUCKHOLD, or JOHN of LEYDEN.



Agressusque nefas magnum et memorabile, Regem
Somniat, abjecta forsice sceptra gerens.

THE CONTENTS.

JOHN BUCKHOLD *his character, his dis*
ting and contention with the Eccleſiaſticks concer
Pædobaptiſme; he ſucceeds John Mathias, *he com*
the people with a pretended revelation; he makes B
nard Knipperdoling *of a Conſul, to become com*
execution

ecutioner. Buckhold feigneth himself dumb, he assumes Magistracy, he allowes Polygamy, *he takes to self three wives; he is made King, and appoints Of- rs under him; his sumptuous apparel; his Titles e King of Justice, King of the new* Jerusalem; *his ne, his Coin and motto thereon; The King, Queen, Courtiers wa te on the people at a Feast, with other ressions. The King endeavours to raise commotions a- d, is happily prevented. He suspects his own safety; large promises to his Captaines, himself executes of his wives, he feignes himself sick, and de- es the people with an expectation of deliverance, in time of famine, forgets community; he is betrayed by confident, is brought prisoner before the Bishop, who oks him; his jesting answer and proposall; he is put Non plus, is convinced of his offences; his deserved severe execution.*

JOHN BUCKHOLD was a Botcher of *Leyden*, a crafty fellow, eloquent, very perfect in the Scriptures; subtle, confident, more changeable then *Proteus*, a serious student of sedition, briefly, a most fervent *Anabaptist*. This man being sent *John Mathias* to *Munster* was a perpetual thorn in sides of the *Ecclesiasticks*, craftily sifting them about usinesse of *Pædobaptisme*, in which employment he nine whole moneths, and most commonly making arty good with them, both as to disputation and di- us contention, while in the mean time he secretly n'd and scatter'd the doctrine of Anabaptisme, as h as lay in his power. About that time a certain un- own Preacher of the word of God, one *Hermannus Sta- la* of *Meurs* came to *Munster*, who supplying the place *Rotmannus* in preaching, seduced him, and leavened with *Anabaptisme*, and he also publickly anathe- tized *Pædobaptisme*. This gave occation of raising ults among the people; they who before were only tly instructed by *John Buckhold*, discover them- es openly to the world, and lay aside all disguises eir intentions; in most parts of the City, they have r frequent meetings, in divers houses, but all in the time, whereat the Magistrates being incensed, and offended,

John Buckhold *his character.*

His disputing and contention with the Ecclesiasticks concerning Pædobaptisme.

Conventicles usually the nurseries of Tumults.

offended, prohibited their Conventicles, and some
baniſhed; But they weigh not this any thing, and
ing ſent out at one gate, they came in at another,
lay concealed among thoſe that were the favourers
their Sect. Hereupon the Senate cauſed all the Eccle
ſticks to aſſemble at the Palace, to diſpute the buſin
of *Pædobaptiſme*. In this Aſſembly, *Rotmannus* ſto
tooth and naile for the *Anabaptiſts*; but thoſe of
Reformation fully refuted their errors, as the pub
acts concerning that buſineſſe do abundantly teſti
At this very time the Miniſters of the Church of *Ar*
toratum ſigned and ſet out an account of their Faith
a printed Book. Hereupon the Senate of *Munſter* b
publick edict baniſhed the *Anabaptiſts* out of the Ci
which edict, they, perſiſting in contention, oppoſed,
ing now arrived to that raſhneſſe and impudence, t
they thruſt a reformed Preacher, one *Peter Werthem*
out of the Church. Yea, ſome of them rioting about
City, (whereof the Ringleader was *Henry Rollius*) c
ed out as they went, *Repent and be rebaptized*, oth
wiſe will the heavy wrath of God fall upon you! T
things hapned about the end of the year M.D.XXXI
ANNO 1533. &c. and the beginning of M. D. XXXIV. Some hone
hearted and harmleſſe men, partly out of an apprehe
ſion of divine wrath (as they made them beleive) pa
ly for fear of men, ſuffered themſelves to be waſhed
the laver of *Anabaptiſme*. For, the *Anabaptiſts* leavi
their dennes, broke into the City without any contro
and with an unanimous violence aſſaulting the Mar
place, they ſoon poſſeſſed themſelves of the Palace a
the Magazine, ſentencing with loud conclamations a
ſuch as required a greater voyce then that of *Stent*
that all were to be deſtroyed as ſo many Heathens a
Reprobates, that did not embrace Anabaptiſme. In t
tumult, a certain young man of *Burchſtenford* was k
led. This gave occaſion both to the *Papiſts*, and to th
of the *Reformation* to provide for their ſafety. T
chieſeſt Patrons of the Anabaptiſtical Hereſy were, B
nard Rotman, *John Buckhold*, *Bernard Knipperdoli*
Gerard Knippenburch, *Bernard Krachting*, &c. Th
two parties having skirmiſhed with as great eagern
and animoſity as greater armies exaſperated one agai
anoth

Anabaptiſts their bold attempt.

other, for ſome dayes, there followed a Truce, where-
it was agreed that every one ſhould quietly enjoy,
perſever in his own Religion. However the ſurges
Anabaptiſme were not yet laid, till they had entered
a conſpiracy to drive thoſe of the Reformation
of the City. The moſt eminent of the Conclave
to the Anabaptiſts of the Cities adjoyning, *viz.* to
of *Dulmen*, *Coeſvelt*, *Soyſt*, *Warendorp*, and *Oſen-*
that leaving all things behind them, they ſhould
with all ſpeed to *Munſter*, promiſing they ſhould
ten-fold what ever they left. Being enticed by
propoſitions, husbands and wives leaving all be-
them, came in ſwarmes to *Munſter*. A great num-
of the more religious Inhabitants looking on that
rabble as an inſufferable grievance to their Ci-
left it to the diſpoſal of the Anabaptiſts, who being
this meanes increaſed in number, became alſo
extravagant, degraded the Senate, and choſe ano-
out of themſelves, wherein were Conſuls, *Gerard*
penburg, and *Bernard Knipperdoling*, whoſe
ges is the enſuing.

BER-



Quò non fastus abit? quid non Rex impius audet?
Carnificem fecit, qui modò Consul erat.

Anabaptists where Masters, most insolent.

BEing now become Lords and Masters, they in first place seized on *Maurice* Church, and burnt and the houses all about it; thence falling forcibly u other holy places and Monasteries, they carried a Gold, Silver, Ornaments and Utensils, and whatsoe else was of any consequence. Upon the fourth day ter those rapines, trudging up and down the streets high-wayes, they with a horrible howling, uttered,

, *Repent* ! to which they added, *Depart, depart,* ne ye wicked, *otherwise woe be to you* ! This they immediately went armed in multitudes, and unſpeakable barbariſme and cruelty, turned out miſerable fellow-citizens, as enemies to their Re- out of their houſes and poſſeſſions, and thruſt out of the City without any conſideration of age e, ſo that many women with child had this miſ- e ſeconded with that of dangerous abortions. *Anabaptiſts* preſently by what right they pleaſe, to themſelves the poſſeſſions of the baniſhed: ſo he honeſt and godly party being caſt out of the , fell into the hands of the ſouldiers, who had d up the City and all the *avenues*, as among ene- by whom ſome were taken, others unadviſedly kil- which entreaty the other honeſter part of citi- being diſcouraged, and ſeeing, that guilty and not fared alike, would not ſtirre a foot out of the ; which being cloſely beſieged by the Biſhops Ar- ll places were filled with blood, ſighs, teares. Now mad men of *Munſter*, and ſuch as no Hellebore ve any effect on, grow inſufferably inſolent, and all, that great Prophet *John Mathias*, of whom ve ſpoken before: But that ſally of his out of the hoſe of *Munſter* looked on as a great *Omen* of their tion, & thought that the unexpected death of that oly man did ſignify, that ſome great calamity did over their heads. But *John Buckhold* muſt be his or, a lid fit for the other pot; who addreſſing ſelf to the people, comforted them, perſwading them they ought not to mourn for that unlooked for rriage of the Prophet, for that it had long before revealed to him, and withall, that he ſhould marry idow. Upon *Eaſter* Eve they fell upon all the ches and places of devotion about the City, and down all the braſſe works. Some few dayes after, *rd Knipperdoling* propheſied that all the chiefeſt ought to be diſqualified and degraded, and that the and the humble were to be exalted. He alſo de- d, that it was the command of the divine Oracle, ll Churches ſhould be demoliſhed, which indeed ſufficiently performed. The very ſame day *John*

John Buckhold *ſucceſſor of* John Mathias.

He comforts the people with a pretended revelation.

He makes Knipperdoling *common executioner.*

Buckhold putting into the hands of *Bernard Knipperdoling*, the Executioners ſword, conferred on him with his employment, and that according to Gods command; ſo that he who had diſcharged the office of a Counſul, was now to execute that moſt diſhonourable employment of a common executioner. This moſt excellent condition he cheerfully accepted. By this time the City been beſieged ſome moneths by the Biſhops forces when reſolving to ſtorm it, they loſt both Gentlemen Commiſſion Officers & others, to the number of about four thouſand, upon which they quitted all hope of taking it by force. Some few dayes after *Whitſuntide*, the City being notwithſtanding the diſ-execution of that army ſtill beſieged, was wholy taken up to reſt and imaginary dreams, wherein there were ſpent three whole dayes well done, *THE ANABAPTIST* being awaken, acted the part of *Zacharias, John Baptiſt*'s father; for, pretending to be dumb, he deſired to have a Table-book; wherein he wrote down the names of twelve men, who ſhould be (as it were the twelve Elders of *Iſrael*) and ſhould administer all things at *Munſter*, as if it were the *New Jeruſalem*, and this he affirmed that he was commanded to do from heaven. By this brokery did this crafty knave clear out his way to that ſoveraign dignity whereof he was ambitious. But in the mean time, conſider by what ſtrange *Stitch* this excellently wicked *Botcher* did undergo diſ-repute that Magiſtrate whom God had ordained, by the aſſiſtance of moſt illuſive dreams & his own eminency of playing the impoſtor, he poſſeſſed himſelf of that dignity. A while after our *Prophet* advanced certain concluſions tending to the allowance of *Polygamy*, which the Eccleſiaſticks made ſome oppoſition, but afterwards were content to ſit ſtill. So that, not long after the *Prophet* at one bout took to him three wives, whereof the eminent was the widow of the deceaſed Prophet *Jonathias*, and whom he afterwards dignified with the title of *Queen*. This example of Kingſhip, ſome other knaves himſelf did without any difficulty admit; but divers more godly citizens, looking on this thing with the greateſt indignation that might be, repairing to the Market place laid hands on the Prophet *Knipperdoling*, which occaſioning the people to take up arms, they ſet upon the

About 4000. men loſt at the ſiege of Munſter.

Buckhold *feigneth himſelf dumb.*

He aſſumes the Magiſtracy.

He allowes Polygamy.

He takes to himſelf three wives.

A bad example ſoon followed.

Godly and loyal citizens hate uſurpation.

izens in the palace, and having taken them, they delive- *Loyalty not*
d the Prophet and the Eccleſiaſticks out of their hands. *alwayes ſuc-*
ine and forty of the ſaid citizens were after a moſt *ceſſefull.*
barous manner put to death. Hereupon the Prophet
ed out, that all thoſe who ſhould do any violence to *Hereticks, their*
ſe enemies of God, ſhould do God a very high peice *cruelty.*
ſervice, whence it came to paſſe, that ſome were torn
peices with Hooks, and not a few killed by *Knip-*
dling himſelf. Upon the four and twentieth of
e, which is the day of the Nativity of *John Baptiſt*, ANNO 1534.
the year one thouſand five hundred thirty four, at
nſter or rather *Monſter*, (for ſo may that place be
d from the *monſtrous* and portentous pullulation of
baptiſts) there ſprung from Hell another new
ophet, one *John Tuyſentschreuer*, a Goldſmith of *Wa* John Tuy-
dorp. The people being generally ſummoned to the ſentschreuer
ket place, this man acquainted them, that the moſt *an upſtart, and*
y Prophet *John Buckhold* of *Leiden* was to be exal- *abettor of* John
to Kingly Dignity, and that he ſhould inherit the Buckhold.
al ſeat of his Father *David*, and ſhould poſſeſſe
with farre greater Majeſty. Having prophecied John Buckhold
ſe things, *Buckhold* kneeling down confirmed all, *confirms his*
ing, that ſo much had been revealed to him from *deluſive prophe-*
d the Father ten dayes before; though it was againſt *cies.*
inclination to undertake the difficulties of Govern-
nt. The common people being aſtoniſhed at this
ravagant piece of villany, tore their hair as they
nt; yet however ſome might ſmell out the cheat, fear
able to ſtifle all muttering. For, this Beaſt fatten'd for
truction, having been very ſucceſſeful in ſome encoun-
s, had now aſſum'd what Authority he pleaſed. Behold, *He is made*
hat at *Leiden* was but a *Botcher*, is made *King* at *Mun-* *King.*
ſter; *John Buckhold* is inveſted with all the *Regalia* of ſu-
me Authority. Having hereupon immediately degra- *He appoints*
the twelve Counſellours of State, according to the *officers under*
ted manner, he conſtitutes a Viceroy, a Controller *him.*
his houſhold, four *Huiſſers* or common Cryers, a
ble man, a Chancellour, Cup-bearers, Carvers, and
fers, and Maſter-builders, and diſpoſed of all other
s, as Princes uſe to do. The Kingly robes were
made of watered ſtuffes, ſome made of ſilk, ſome of *His ſumptuous*
ſilk, ſome ſcarlet, ſome made more ſumptuous *apparel.*

with the Gold of the Ornaments which the sacrilege had furnished him with, so that it can hardly be expressed, how artificially, how gallantly, how indeed Emperor-like they were interwoven, being embroyder'd with gold, edg'd, scollop'd, and dispos'd into divers colours. His spurs were gilt with gold, and he had two Crowns of solid gold, and a golden scabbard. The King walking in these ornaments, two young men in a Court and magnificent habit, one of each side of him accompanied him, whereof one carried a naked sword, the hand whereof glister'd with gold and precious stones; the other held up the *holy Bible*, together with a golden Crown shining with most excellent pearls. A certain jewel dazeling the beholders with the bright sparkling of a Diamond, and whereat was hanged a golden apple (representing as it were the world) wounded through with two swords a cross, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were eight and twenty in number, clad in green and ashie coloured garments, and having on white Turbants, accompani'd him. The Kings title was, *THE KING OF JUSTICE, THE KING OF THE NEW JERUSALEM.* In the Market place there was erected a Throne for him of three steps high, which, when the King sate in it, was adorned with ornaments of more then *Attalick* sumptuousnesse. Some money he caused to be coin'd, whereon was this Latin Inscription, *VERBUM CARO FACTUM QUOD HABITAT IN NOBIS*, that is, *The word made flesh, which dwelleth in us.* The City being all this while besieg'd, the Prophets and the Doctors published the book call'd *THE RESTITUTIONS*, wherein they endeavoured to defend that *monstrous* (I would say *Munstrous*) and seditious tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent this poysonous Hydra, a Gospel-antidote was prescrib'd. The moneth of *August*, about S. *Bartholomew's* day, *John Tuysentschreuer* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace, where there being a sumptuous feast prepared, he magnificently entertained all that came. The King his

His Titles were King of Justice, King of the new Jerusalem.

His Throne.

His Coin and Motto thereon.

e Queen, and all the Courtiers waited on them. *The King, Queen, and Courtiers wait on the people at a Feast.*
laſt courſe he gave to every one a loaf of unlea-
bread, ſaying, *Take, eat, and celebrate the Lords*
; which done, the Queen in like manner carri-
out the *Cup*, by which ceremony, the Supper of
ord, or rather that Scean of pleaſure, wantonneſs,
merity, was certainly very frolickly celebrated.
er being baniſhed farre enough by this feaſt, the
et *Tuyſentſchreuer* goes up to preach, requiring
m obedience and complyance with the word of *A mock Sacrament.*
whereunto, (with one head and as with one eye)
unanimouſly conſented. This obtained; he ac- *A ſeditious Sermon.*
s them, that it was revealed from the heavenly
r, that eight and twenty Eccleſiaſticks ſhould de-
ut of this City, that ſhould preach our doctrine
hout the world, whoſe names he recommended,
ſigned the way they were to take their journey,
to ſay, ſix for *Oſenburg*, as many for *Warendorp*,
for *Soyſt*, (for which quarter he himſelf was one)
he reſt for *Coeſveld*. Theſe exerciſes performed,
ing went to Supper, and at the ſecond watch of the
cauſed the forementioned Apoſtles to take their
ey, giving unto each of them a *peece* of *gold*, with
charge, that neglecting their own ſafety, they
d depoſit it for a note and teſtimony of conſequent
mnation wherever they beſtowed it. They went
ayes, and never returned again, all having (ex- *Sedition goes not alwayes unpuniſhed.*
ue who eſcaped the Gallows) met with puniſhments
pondent to their ſedition. For, being entred the
ecommended Cities, they in a direful manner
d out their, *Repent, repent, the axe is laid to the*
the Tree; if you repent not and be rebaptized, woe
you, ye are undone. But the ſeveral Senates of the
ities cauſed them to be apprehended, and brought
them to give an account of themſelves; who
ed, That *they were divine Preachers of the Goſpel,*
and ſent by God, and that all thoſe who would re-
their doctrine muſt be baptized, and that all things
be made common; but to thoſe that ſhould neglect *Anabaptiſts of a levelling principle.*
things, they were to leave the golden coin of eternal
tion. Nay further, *That the* Goſpel *had not been*
ed as it ſhould have been, ſince the times of Chriſt

and the Apoſtles, *but that there were* two Prophets, *Progeny of truth it ſelf, ſlip'd down as it were from H ven*, viz. *John* of *Leyden*, and *David George* bor *Delph* in the Low-countries; that there were many Prophets, that is to ſay, the *Pope* of *Rome*, and *Mar Luther* of *Wittemberg*, who was worſe then the P Being taken and caſt into Irons, they were asked, what Right or privilege they had thruſt out of the C ſo many godly people, together with their wives children, not granting them any toleration for t Religion, and had diſinherited them of all they h

Anabaptiſts as the Devill, pretend Scripture for their baſe actions.

To which they replyed, *That the time was now draw nigh, wherein the meek and the humble ſhould inherit earth, and that they followed the example of the Il lites, who with Gods approbation took away from the Eg tians their jewels and ear-rings.* Moreover, they boa that *Munſter* was well furniſhed with proviſions, munition, and all things requiſite to warre, and t the King did daily expect great recruits out of *Holl Zealand* and other places, by the means and aſſiſt whereof, he ſhould bring the whole world under ſu ction; & all wicked & refractory Princes being ſubd ſhould eſtabliſh the peaceful reign of Juſtice. About ſame time another Prophet fell down from hea one *Henry Hilverſe*, a notable knave. This man acqu ted the King that it was revealed to him from hea that God was pleaſed to beſtow on him three moſt Cities, *Amſterdam*, *Daventry*, & *Weſell*, near *Lippa*. U this Divine meſſage, he adviſes with his Counſello whom he were beſt to ſend thither to baptiſe them w his baptiſme. In the firſt place he ſends *John Camp* to *Amſterdam*, to be the chiefeſt man in that City, whom he aſſigned for companion and co-Apoſtle *Mathias* of *Metellburg*. Theſe being ſent into *Holl* iſſuing out of their holes, kept themſelves among t of their own tribe, and infected moſt Cities with mortal infection of their doctrines. For at *Ley* about *January* in the year following, *viz.* one t ſand five hundred thirty and five, very many by the ſwaſion of *Anabaptiſme*, and by the means of its co gious Conventicles, were baptized into the baptiſ death. About the end of the year one thouſand hund

They aime at univerſall Monarchy.

ANNO 1535.

red thirty and five, this *Kingly Botcher* ſent into *Friſ-* Kingly Botcher
d a moſt ſubtle fellow, and one very well experienced *indeavours to*
rlike affaires, whom he furniſhed with very great *raiſe commoti-*
es of money which had been raiſed out of the ſa- *ons abroad.*
ges, wherewith he ſhould raiſe ſouldiers in *Zeland*,
ſhould raiſe the cloſe ſiege which was then before
City. He being departed, managed his affaires very
ly with the aſſiſtance of thoſe of his way, and at
h, upon the laſt of *March* one thouſand five hun-
thirty and five, having gotten together ſome hun-
of ſouldiers he ſet upon the Monaſtery, which alſo
alled old *Munſter*, drove away the Monks, and
g plundered all, he there pitched his tents, out of
s thereby to ſtrengthen his party by the acceſſion of
hat ſhould come in. But *George Sckenck* the then *He is happily*
rnour of *Frieſland*, having with as much expedition *prevented.*
uld be got together certain expeditionary forces,
ges theſe tumultuary Rioters, and gave an aſſault
e place, which though they avoyded as much as
be by a gallant defence, yet had they their belly-
of murther, blood, and dry blowes, ſo that they
all deſtroyed, ſave threeſcore and two, who being
ght to *Leoward* were paid for their audacious folly
the wages of death. The Ringleader of this
teſſe, who was alſo the Camp-maſter, *Iohn Geel*
ing at this ſight, flies to *Amſterdam*, to prove the
ion of a greater ſlaughter. For many Anabaptiſts
g found in that place, whom *Iohn Campenſis* had
gely faſcinated, to engage them the more, they made
iſes to them of golden mountains, and talk'd
y of the Magnificence and *Liberty* of the Anabap-
of *Munſter*, and cryed up the new kingdom of
ce upon earth; for the report of the ſiege and
nce of *Munſter* had ſmitten, and raiſed up the mindes
many; in regard the City being cloſely beſieged by
ent Army, yet performed religious duties without
diſturbance. Hence came it to paſſe, that the Liberty
Liberality of the City was celebrated beyond all
and beliefe, and there wanted not a many who
ed to be embarqu'd in the ſame Fortune. There was
fore at *Amſterdam* a Burgher called *Henry Gotbelit*,
ong man and warlikely given, who being bathed in

the waters of Anabaptiſme, joyned his endeavours wi
thoſe of *Iohn Geel*. For by divers pretences and cra
ſhifts (which it is not worth our labour to repeat in t
place) they drew together ſix hundred Anabaptiſts, wi
whoſe aſſiſtance their intention was to have poſſeſſ
themſelves of *Amſterdam*, to enrich themſelves, a
to introduce the Religion of thoſe of *Munſter*. Whe
upon, upon the tenth day of *May*, the chiefeſt that we
engaged in this conſpiracy, having their Rendezvo
at the houſe of *Peter Gael*, broke out in the night ti
to the Market place, wherein being more and more ſeco
ded by ſome of their own, they killed ſome of the Wat
and ſome they kept priſoners. But the Burghers maki
head, diſcharged ſome Muſquets at the Anabaptiſ
who moſt unworthily, when their Conſuls were cruel
killed, entruſted their ſafety to their heels; ſo that t
others courages being heightened by this, they violen
ran upon the *Deuterobaptiſts*, and after a moſt bloo
engagement put them to the worſt, wherein *Iohn Ge*
and *Gotbelit* were ſlain, *Iames Campenſis* was take
and put to death. Now other Tumults had alread
forced others from thoſe places, the prevention where
could not be poſſibly without the infinite inconvenie
ces which fell upon the honeſter ſort. There want
not alſo ſome clandeſtine vipers, who diſguiſedly waite
for the reſtauration of the kingdome of *Iſrael* (as th
called it) whereof one being apprehended at *Leyde*
and upon examination put to the queſtion, confeſſe
That the King of the Anabaptiſts who was a *Hollande*
ſojourned then at *Utricht*, and had not yet began h
reign, but that according to the good hope they h
conceived of him, and the confidence placed in hi
they doubted not but he would undertake it Havi
with what's above, gotten out of this fellow, th
ſome gold and ſilver veſſels and other ornaments had b
a moſt wicked ſurpriſe, been taken out of their Church
by the means of their King, and who with his follow
ers had attempted ſome moſt deteſtable villanies,
was diſcover'd that there could no other be meant th
David George. I crave thy pardon, courteous Reade
if I acquaint thee, that it is not any thing the leſſe fo
thy advantage, if, in the deſcription of theſe rotten an
contemptibl

Anabaptiſts, their deſign upon Amſterdam.

They break out in the night time.

They are worſted.

emptible rags and menſtruous clouts of humanity,
e woven a longer web of diſcourſe then thou didſt
ſt. Although *John Buckhold*, and the other Pro-
s had entertained the ignorant greedy vulgar with
s of more then *Arabian* wealth; yet the citizens be-
ily more and more ſtreightned by the ſiege, were
dingly brought into greater perplexities, and be-
brought low by the famine, which is the conſumma-
of all miſery, began, as it for the moſt part hap-
upon the barking of the ſtomack, to ſnarle at one
ber, to grumble and complain, and to hold pri-
conſultations about the taking of their King, and
livering him to the enemies, to better the terms
ir compoſition. But the King, the ſtitcher and
her of all deceit, being afraid of himſelf, choſe out
ll the people twelve men in whom he could place
confidence, and theſe he called his *Captains*, aſſign-
o them their ſeveral guards and poſts in the City,
h they were to make good. This done, he promi-
e citizens that the cloſe ſiege ſhould be raiſed be-
Eaſter; for he was confident that a certain emiſſary,
m he had ſent into *Zeland*, *Holland* and *Friezland*
d return with ſuch ſupplies, as by a furious and
rate aſſault made upon the beſiegers ſhould deliver
City: But hope it ſelf was to him become hopeleſſe,
ould ſafety it ſelf ſave him. To his Captains as he
d them, 'tis incredible what wealth he promiſed,
s the fabulous riches of *Pactolus* and the treaſures
das ſhould not make good, with oceans of goods
ch haply muſt be paid them out of his dreams) and
after the City were relieved, they ſhould be *Dukes*
Governours of *Provinces*, and particularly that *John*
er ſhould be *Elector* of *Saxony*? But behold, in
month of *February*, a ſad face of things appeared,
being meerly ſtarved to death, which occationed,
one of his *Queens* (for he had gotten a many) *Elza*
Eliſabeth, who was diſtinguiſhed by the name of
love-maker, had bin often heard to ſay, that the moſt
ſword of *Famine* came not from *God*, which though
nd not heard himſelf, having cauſed her to be
ght with his other wives into the Market place, he
off her head, kneeling in the midſt of them, which
done,

Famine the conſummation of all miſery.

The King ſuſpects his own ſafety:

His large promiſes to his Captains, both of moneys and preferments, the uſual baites of ſedition.

He becomes executioner to one of his wives

done; insulting over her, he affirmed that she had ca
her self as a common prostituted whore, and had
disobedient to him, while in the mean time her fel
Queens sung this hymne, *Glory be to God on high*,
Easter day being now dawning; and no hope of deli
rance shining on them, the common people with
reason were extreamly astonished; nor, considering
things were carried, could they have any longer patie
In this conjuncture of affaires, to elude the people,
He feigns himself sick, and deludes the people with an expectation of deliverance.
cording to his wonted insinuations, he feignes h
self to be sick, and that after six dayes, he wo
appear publickly in the Market place, but that as to
deliverance which they were to expect according to
intimation, it was to be understood after a *spiri*
manner, and so it should certainly come to passe.
he affirmed for a most certain truth, that in a di
dream he saw himself riding on an Asse, and bearing
unspeakable weight of sin, and that all that had
lowed him were freed from their sins. But indeed
may be fitly said to be like Asses that rub one anot
or to the Blinde leading about the Blinde. It is a g
affliction, it is a pennance to repeat the miseries and
Famine, its character, and miseries.
woeful consequences of Famine and want. There we
many who being impatient of so long hunger, revol
to the enemy, not so much out of hope of compass
as to accelerate their own deaths; not a few creep
upon all four, endeavoured to get away; for be
weak and strengthlesse, they could hardly fasten t
feet on the ground; some falling down were conten
give up the ghost in the place where they lay. T
you might see a sad spectacle of foreheads and ch
pale as ashes, temples fallen, eyes sunk into holl
nesse, sharp noses, ears shrivel'd, lips black and b
throats slender as those of spiders; to be short, *Hi*
cratical faces, living carcases, and excellent shadow
men. They had sowne certain kindes of seeds and p
in the City, which for a time served for high delic
to the grumbling stomack; but these being soon
voured by the hungry belly, *Cats*; *Dormice*, and *R*
which themselves were almost starv'd to anatomies,
came (doubtful) entertainments. Some were re
to that inhumane necessity, that they fed on the fle

buried carcasses; some dreſt the feet of ſweaty wool-
locks, ſome cut to peeces the parings of tanned lea-
and mincing them with ſome other things, bak'd
and made them ſerve for bread. To this we may
that the moſt wickedly obſtinate citizens were not
convinced, that by crafty inſinuations and ſpecious
ſtions they were brought into the nooſe, whom
fore he ſtill entertained with conſiderations of Mag-
nity, and the deliverance they were yet conſtantly
pect from God; but as for thoſe who admitted any
ghts of running away, and endeavoured to avoyd
miſeries, he peremptorily ſends for, & like a publick
ber taking away all that their induſtry had furniſhed
with, *depart*, ſayes he, *and be gone to the Hereticks,*
bid farwell to this place. The King, though he had
m at his houſe ſufficient proviſion for two moneths,
as he willing to embrace all occaſions whereby he
keep up the heart of the City which now conti-
y barked for ſuſtenance. To which end, behold a
n man named *John Longſtrat*, being a Nobleman
rivy Counſellor to the King, and one of whom he
ery confident, boaſted that he would within fourteen
relieve this hunger-ſtarv'd City, both with proviſions
upplies of men, to the number of three hundred,
is pretence he flyes to the enemy, and betrayes the
to the Biſhop, for a certain ſumme of money with
ſe included. The Eve of S. *John* was appointed
e execution of this deſigne, about ten of the clock,
ich time he had obliged himſelf by oath to cauſe
gate called the Croſſe-gate to be opened. This
miſſary for proviſions returning at length to the
, aſſured the King upon his faith and reputation,
e ſaid recruits of proviſion and forces, ſhould be
within the time appointed. The day aſſigned be-
me, he acquaints the Guards that the promiſed
s, were to come in in the night (which would
rre-light enough) that ſo they might receive
as friends. The gates are hereupon ſet open, and
emies being admitted into the City as into ano-
Troy, upon the Watch-word given, ſoon diſ-
'd the Guards and others that were near. Now
be nothing heard for the cry of Armes, Armes.

He forgets community.

John Long-ſtrat *his confi-dent betrayes him by ſtrata-gem.*

The

The King and his Courtiers being gotten into a bo
drove back the enemy to the Gates, which the citize
had by that time ſhut again: whereupon the reſt
them that were without, were forced to ſet Engines
force open the Gates, which being once broken ope
they flouriſhed and ſet up their Colours. The citize
ſtiffely reſiſted the firſt aſſault, and made a ſtrong bo
in the Market place, where the fight became very b
and bloody. The *King* himſelf, *Knipperdoling* a
Krachting fell into the enemies hands; but *Rotman* ſe
ing there was no poſſibility of ſafety, ruſhing where t
enemy was thickeſt, was trod to peeces; he it ſeem
placing all hopes of life in death. The Anabapti
upon the taking of their King being quite caſt dow
and diſcouraged, went and hid themſelves in Larder
Kitchins, and other lurking holes. The City was mo
unmercifully plundered; and to make a full ſearch o
of it, there were ten dayes allotted. There was foun
by thoſe of the Kings Guard at the Royal Palace as muc
proviſion as would maintain two hundred for tw
months. O *Goodman King*, where is now the *community* o
goods and proviſions which your Religion holds forth
This ſad fate did that City ſuffer in the year one tho
ſand five hundred thirty and five. The third day afte
this ſacking of the City, the King was carried to th
Caſtle of *Dulmen* three miles off. The Biſhop havin
cauſed the King to be brought with all ſpeed before hi
ſaid to him, O thou caſt-away of Mankind, by what de
plorable means haſt thou corrupted & deſtroyed my peo
ple! To which the King, with an undiſturbed and proud
deportment made anſwer thus; O thou *Pope*, have w
done thee any injury, by delivering into thy hands
moſt well-fortified and invincible City? But if tho
thinkeſt thy ſelf any way injur'd or endammag'd by m
if thou wilt but hearken to our advice, thou ſhalt be e
ſily enriched. The Biſhop hardly abſtaining from laugh
ing, deſired him to diſcover that ſecret, to which he re
plyed. Cauſe an Iron Cage or Basket to be made, an
cover it with leather, and carry me into all parts of th
Country to be ſeen for a ſhew, and if thou take but
peny of every one for the fight, aſſure thy ſelf it will
amount to more then all the charges of the warr. Th
more

The City of Munſter *unmercifully plundered.*

The King is brought priſoner before the Biſhop.

Who (deſerved ly) checks him.

His jeſting anſwer and propoſall.

e eminent Anabaptiſts wore about their necks a
in medall wherein was the effigies of their King,
hich were added theſe letters, *D. W. F.* whereby
ignified, that *the word was made fleſh.* But the
being carried up and down as a captive with his
ſſociates, was ſhewn to divers Captains and Ec-
ſticks of the *Landgrave*, which gave occaſion of
ation between them about ſome things, as of
ingdom of Chriſt, and of *Magiſtracy*, of *Juſtification*,
Baptiſme, of the *Lords Supper*, and of the *Incarnati-*
Chriſt, as alſo of *Matrimony*: in which diſputation,
prevailed ſo farre by the divine teſtimonies of holy
, that they brought the King of the Anabaptiſts, *King of the*
gh not acknowledging the leaſt ſatisfaction) to a *Anabaptiſts put*
plus, who to obtain another diſputation out of *to a Non-plus.*
of life (as was ſaid) promiſed, that he would re-
the Anabaptiſts which ſwarmed in *Holland*, *Bra-*
England and *Frizland*; and that he would do all
ut to the Magiſtrate. Upon the twentieth of *Ja-* ANNO 1536.
one thouſand five hundred thirty and ſix, he is
ght with his companions to *Munſter*, where they
ſecured in ſeveral priſons; two dayes were ſpent in
ing and rooting up their errors. The King indeed *He is convinced*
ſſed his offences, and caſt himſelf wholy upon *of his offences.*
; but his companions diſcover'd a vain obſtinacy
defence of their cauſe. The next day the King *His deſerved,*
ought to the place of execution, faſten'd to a ſtake, *and ſevere ex-*
is pulled peece-meal by two executioners, with *ecution.*
rs red hot out of the fire. The firſt paines he felt,
ppreſſed, at the ſecond he implor'd Gods mercy.
a whole hour was he pull'd and dilacerated with
inſtruments, and at length, to haſten ſomewhat
eath, run through with a ſword. His companions
dipped with the baptiſme of the ſame puniſhment,
h they ſuffered couragiouſly; all whoſe carkaſſes put
Iron baskets; as anathema's of eternal example,
out of the tower of S. *Lambert*. And this was
ttiring room of the Tragedy of *Munſter*.

THE



Hic qui ſe Chriſtum, et qui ſe Jactârat IESUM,
SERVASSE haud potuit ſeq́; ſuiſq́; fidem.

THE CONTENTS.

HERMAN *the* Cobler *profeſſeth himſelf a P*
phet, &c. he is noted for drunkenneſſe; The cere
nies he uſed in Anabaptiſme, Eppo *his Hoſt diſcou*
him and his followers to be cheats; Hermans *wic*
blaſphemies, and his inconſtancy in his opinions, his
the

temerity; his Sect convinced, and fall off from him by one Drewis *of his Sect he is handled rough-ly* Herman *is taken by* Charles *Lord of* Gelderland, *and is brought priſoner to* Groeninghen; *when tioned in his torments, he hardened himſelf, and miſerably.*

THat there were divers Emiſſaries and Ambaſſadours ſent by the King of the Anabaptiſts into *Holland*, *Frizland*, and other places to raiſe ſouldiers, you have underſtood out of the Hiſtory of *Munſter*; which ſouldiers having raiſed a Tumult, cauſed the Biſhop to diſeamp before *Munſter*; and of this Heard was there one *Alcmarienſis*, a worthy diſciple of *John Ma-*, who being diſpatched into *Frizland* for the fore-negotiation, got together a promiſcuous crue of Anabaptiſts for the relief of *Munſter*: but that it might ſee how real and effectual he was in the buſineſſe, ſent two of their fellow-ſouldiers, *Antony Ciſtarius*, a trades-man whoſe name was *James*, to *Munſter*. The two with ſome others having compaſſed their deſign at a Town called *Opt'zant*, having ſhuffled together from all parts into a kind of a Troop, made their repair vous at the houſe of one *Eppo*, about the twilight, under a pretence that they there ſhould meet with ſome good intelligence, which they receiving from their Ambaſſadors, out of very joy for thoſe good tidings, abſolutely broke forth into Tumults. The Bell-weather of all, was one *Herman* [an excellent vamper of all abomination] a *Cobler* of *Opt'zant*, who profeſſed himſelf to be a *Prophet*, *and that he was the true* Meſſias, *the Redeemer and* Saviour *of the world*, nay, (which cauſes horror to me in the relation) that he was *God the Father*. This fellow lay naked in his bed from the privy parts downward, and cauſed to be laid near him a hogs-head of ſtrong beer, which he deſired to drink in Healths, as required no ſmall draughts; for he had gotten an exceſſive thirſt, greater than that of any dog; or that which the Serpent *Dipſas* cauſeth in thoſe that are ſtung by it; and through his extraordinary bellowing and bawling, having for ſome dayes led a life like one of *Epicu-*

Succeſſe in bad enterpriſes, cauſes evill men to rejoyce.

Herman *the* Cobler *profeſſed himſelf a Prophet, &c.*

rus's

He is noted for drunkenneſſe.

rus's heard; that is to ſay, being drunk even to e
vagance, he with a *Stentors* voice, and a horrid howli
among other things often repeated this; *Kill*, cut
throats without any quarter, of all theſe Monkes, all th
Popes, and all, eſpecially our own Magiſtrate; Repe
Repent, for your deliverance is at hand, &c. In

His deſigne to inveigle others.

mean time, he, with the aſſiſtance of his fellow-ſou
ers, denounced to certain Proſelytes of another Religi
that Peace was not to be rejected without incurring
dreadful effects of the laſt judgement, which was
at hand, and theſe were ſuch as both by ſollicita
and promiſes, his main deſign was to inveigle i
his deceit. Moreover he ſent to redeeem ſome of
followers out of a priſon belonging to a certain
bleman called *John of Holten*, with this charge, that
ſhould kill with ſwords or piſtols, whoſoever ſhould
ther by words or blowes any wayes oppoſe them. W
they returned with their delivered captives, they had
patched a man (it is thought he was a Prieſt) looking
at his dore, with a Musquet, had he not turned his b
and ſhut the dore againſt them. The very ſame ni
which was to be the laſt, or wherein the world being
be turned to deceitful aſhes, they expected it ſho
by the means of this Mediator and Interceſſor (as
thought) preſently be reſtored to liberty, there we
great many that embraced him where ever they co
with thoſe complements which they ſhould uſe to on
without the earneſt of whoſe Baptiſme, they were to
pect the reward of diſobedience, and eternal deſtruc
to be treaſured up for them. The Sacrament of

The ceremonies he uſed in Anabaptiſme.

baptiſme being according to theſe ceremonies cele
ted, the fore-commended Parent exhorted his child
to prayer in theſe words; *Pray, pray, pray, pray*, mo
ing it out with an agitation of his lips, like th
our Storks; which done, falling on their kn
they diſgorged, a ſtrange viciſſitude of prayers
ſongs. The owner of that houſe, who was an In

Eppo his Hoſt, diſcovered him and his followers to be cheats.

keeper, and withall lame, ſate near this great
ther, towards whom the Father turning, ſaid unto h
Ariſe and walk. But *Eppo* being ſtill lame, and ſe
that they were all deceived, and that by a ſort of c
wickedly ſtitch'd together, withdrew from them, and
him

ſelf for fear in anothers mans houſe farre from ce. Theſe things being thus paſt, there riſes up ano- , one *Cornelius* * *Cœmeterienſis*, who ran about after oſt ſtrange manner, and when the *Father* [of all rable temerity] lay ſick in his bed, tormented with maginary, or at leaſt ſuch a diſeaſe as puzzelled the ſitians to find any name for, this man for an hour ther uttered theſe and ſuch expreſſions: *O FATHER, upon thy people; have mercy upon thy people! O let Bowels, O Father, be moved to compaſſion!* &c. which addreſſes the Father being moved, he com- ded a tankard of beer to be drawn out of the hogs- , which was now almoſt at the bottom, which he ing to his ſonne, drank till it came to the Lees, h preſenting to his ſonne, he ſaid to him, *Drink he holy Ghoſt.* The ſonne like his father, and ſol- ng his example having taken it off, he flings out ed, and falls upon thoſe that ſtood by, and ing the tankard from one hand to the other, ran nd down like a drunken man, and at length joyned the father [who was ſick of an imaginary extra- nce, wherein he was much given to laugh] in ng out the'e words; *Mortifie the fleſh, mortifie fleſh; The fleſh is a Devill, the fleſh is a Devill, ipe the fleſh;* &c. Upon this there immediately ſtarts nother, purſued (as he thought) by an extraordi- viſion, and after their example, roared it out furiouſly, which fellow (as was reported) was y advanced to ſome degrees (if not the ſu- m) of madneſſe. A certain woman better than le aged, being frighted almoſt out of her wits, the bawling and howling of this ſonne, in- ed that they would keep in the lunatick and ſſed perſon, and that he might be carried to em. The common people being aſtoniſhed at impious, helliſh crue, were forced to pinne ſuith upon their ſleeves, as a truth confirmed the lying of thoſe prophetical mouthes. Theſe ſes of fury and madneſſe, having their intervalls lmneſſe and ſerenity, he admoniſhed them, that rmes and weapons were to be laid aſide; and they ſhould put off their guarded, edged and

* *Suppoſed to be a digger of graves.*

Hermans *wicked blaſphemy.*

Hereſie, a catching, or mad diſeaſe.

ſcolloped garments, and their wrought ſmocks and pe
ticoats, nay that women ought to abſtain wearing th
neck-laces, and all things that were burdenſome, i
timating the manner wherein God that needs
armes, would fight their battels for them, and ſho
diſcomfit all their enemies. The cowardly and inc
ſtant vulgar being moved at the madneſſe of this D
ctrin, disburthened their bodies of all manner of clo
ing. A certain harmleſſe man having caſt away
knife, takes it up again, which his daughter looki
aſquint upon, rebuked her father, to which he anſwer
be patient, be patient, daughter, we ſhall have empl
ment hereafter for this to cut bread withall. O how
this girle once a childe, but how was the old m
twice! When the ſtudent of *Bedlam*, the *Sonne*, w
his yelling, was exhorting the bewitched people
ſinging and prayer, and to reſiſt the Devil, the *Fat*
preſently, with his own ſon, in whom he was well pl
ſed, taught them, that the time of prayer being do
and that the time of warre coming on, they muſt t
up the inſtruments of warre; whereupon he gets up
to a Pulpit, and declared himſelfe to the people w
ſtood all about him, with a loud voice, that he was
Sonne of God, and cried out that he was born a
Mediator unto them, &c. His mother being th
preſent, they asked her whether ſhe was the mother
the Son of God? to which between force and fear,
at length anſwered, though innocently, that ſhe w
This gave occaſion to many to be diffident, and to
ver in the faith received; inſomuch that a certain
diſcovering his diſſatisfaction, and ſpeaking ill of
ſonne, the ſaid ſonne taking hold of him, flings
into a common ſhore, ſaying unto him, now art t
deſervedly caſt into Hell: from whence the ſaid
coming out all dirt, divers others unanimouſly ackn
ledged that they were defiled and beſpattered with
ſame filthineſſe and abomination. And hence ri
that impious report of the Sonne of God, that he
thruſt out of doores, which that Ambaſſadour *An*
being returned from *Munſter*, having heard, took
mighty indignation, and by force breaking into
houſe, would have vindicated thoſe holy expreſſi

Heretick's inconſtant in their opinions.

Herman *blaſphemes again.*

His mothers temerity.

he Father and Sonne, were much againſt it that any ould come in; yet he, though the people flocking out him made ſome oppoſition, bitterly rebuking at blaſphemous wretch, broke forth into theſe words, *ou villanous and contagious burthen of the earth; What udneſs, what extravagance hath beſotted thee without ur of divine judgement, to aſſume to thy ſelf the title the ſonne of God?* which ſpoken, ſwelling up with leaven of wrath, he caſts himſelf upon the ground, hereupon the people ran violently upon him, knock-g, beating, and kicking him like a football; at laſt ng well loaden with blowes he riſes, and breaking rough the preſſe of the people, he got away and eſca-d. In his way he comes to a hole in the ice broken the cattle to drink, twenty foot over, which he ade a ſhift to get over, as is ſaid, with the help of the vil; for many that would have found him out, loſt eir labour. All being now convinced that they were eſed, for fear of the moſt noble *Charles* Lord of *lderland*, the Viceroy of *Groeningen* (called alſo King *Gelderland*) who was ſent to appeaſe that tumult, got retly away. But before they were all departed, one them called *Drewjis* (whom they called Doctor *Nu-*) out of pure ſpight, laying hold of the Father, be-g ſick in his bed, thundred to him in theſe words; hou villain, thou fruit and groanings of the Gal-ws, where, where is now your governing, and autho-y? now the time of prayers is paſt, &c. Having g'd him out of bed by head and ſhoulders, they with me aſſiſtance, bound him with cords, and delivered n to the cuſtody of the Miſtreſſe of the houſe to be ely kept till night. In the mean time the valiant *arles* ſurrounds the houſe with his men, and beſieged , which the woman ſeeing, cut the cords. Being oſe, he takes a trident fork wherewith aſſaulting them with a ſword, he put to flight forty men through other uſes, whom he haſtily purſuing, was unawares ſur-ſed by others, and brought to *Groeninghen*. But be-ld the miracle! to that very place, where this naked f all truth] *Meſſias* with his forky Scepter, and this oemaker or Cobler beyond his Laſt, had with his ident put ſo many to flight, did the water-dreading

The Proverb verified, *vice corrects ſin.*

Hermans *party are convinced, and fall off from him.*

One Drewjis *of his party handles him roughly.*

Charles *Lord of* Gelderland, *&c. with his men ſurrounds the houſe where* Herman *is.*

Herman *is taken and brought priſoner to* Groeninghen.

Anabaptists resort, and render unto God infinite thanks for the religious priviledges thereof. Of this lewd *Messias*, who was now well acquainted with the fetters of *Groeninghen*, it was asked in his torments, whether those routs (of whom he was ring-leader) were out of pretence of sanctity raised to robbe the publick treasuries, (as many thought) which yet (as some say) was denied. For, he hardening himself against even the most cruel torments could be inflicted on him, still cried out, *Destroy, destroy, destroy Monkes, Popes, kill all Magistrates, and particularly our own.* In the midst of these bawlings being miserably worried out, he gave up the Ghost.

He is questioned in his torments.

He is hardened.

He dieth miserably.

THEO



Quis quæso hic Sartor nudus qui deperit? ille
Quî rogo Ceruentis nomine dignus erat?

THE CONTENTS.

THEODOR *the* Botcher *turnes Adamite, he affirmes ſtrange things, his blaſphemy in forgiving of ſins, he burns his cloathes, &c. and cauſeth his companions to do the like. He and his rabble goe naked through* Amſterdam, *in the dead of night,*

denouncing their woes, &c. and terrifie the peo
They are taken and impriſoned by the Burghers,
continue ſhameleſſe. May 5. 1535. they are put
death; ſome of their laſt words.

ANNO 1535. IN the year of our Lord one thouſand five hundr
thirty and five, upon the third of *February* at *A*
ſterdam, in a ſtreet called *Salar* ſtreet, at the ho
of John Sifrid a cloth-worker, who at that ti
was gone into *Auſtria* about ſome buſineſſe, th
met ſeven men Anabaptiſts, and five women of the ſa
perſwaſion; of which flock, the Bell-weather was *Th*
dorus Sartor, who rapt into a ſtrange enthuſiaſme a
extaſie, ſtretching himſelf upon the ground ſtark-nak
upon his back before his brethren and ſiſters, ſeemed
pray unto God with a certain religious dread and h
rour. Having ended his prayers, he affirmed that
had beheld God with his eyes in the exceſſive and in
fable riches of his glory, and that he had had communi
tion with him, both in heaven and in hell, and t
the day of his judgement was at hand. After which
ſaid to one of his companions, Thou art decreed
eternal damnation, and ſhalt be caſt into the botto
pit; at which the other cried out, The Lord Go
Mercy have compaſſion on me; the Prophet ſaid to h
be of good chear, now art thou the ſonne of God,
ſins are forgiven thee. Upon the eleventh day of *Feb*
ary, the foreſaid year, the perſons aforementioned, u
known to their husbands, repaired to the ſame *Augi*
ſtable. This Prophet, or Seer, having entertained th
with a Sermon of three or four hours long, caſts a h
met, a breſt-plate, a ſword, and other armes, toge
with all his cloathes into the fire. Being thus ſtark
ked, and his companions who yet had their cloaths,
ing uncovered, he peremptorily commanded them
do the like, as being ſuch as muſt be as ſafe as himſ
He further affirmed, that the children of God ought
look upon all things of this world with contempt a
indignation. And ſince Truth, which is moſt glori
in her nakedneſſe, will not admit the deformity of
earthly diſguiſe whatſoever, he affirmed that they ou
in all things to conform themſelves to that exampl
Tr

Theodorus Sartor *an Adamite.*

He affirmes ſtrange things.

His blaſphemy in forgiving of ſins.

He burns his cloathes, &c. and cauſeth his companions to do the like.

th and Juſtice. A great many hearing theſe things, ing quite caſhier'd all ſhame, offered up their ſhirts, ocks, and petticoats, and whatſoever ſavoured of h, as a burnt-offering unto God. The Miſtreſſe of houſe being awaken by the ſtink which theſe cloaths e in burning, and going up into the upper cham-, ſhe findes this deplorable repreſentation of odeſty and impudence; but the power and in-nce of propheticall integrity brought the woman hat paſſe, that ſhe was drawn in to wallow in the mire of unſhamefac'dneſſe, whom therefore he ad-d to continue alwayes a conſtant adherer to the un-eable truth. Going out of the houſe in this po- *He and his rab-*
t; about three of the clock, the other men and wo- *ble go naked*
marched barefoot after him, crying out with a horrid *through* Am-
e, *Woe, woe, woe, the heavy wrath of God, the heavy* ſterdam *in the*
th of God, &c. In this fanatick errour did this hy- *dead of night,*
ondriack rabble run about the ſtreets, making ſuch a *denouncing*
id noiſe, that all *Amſterdam* ſeemed to ſhake and *their woes, &c.*
ble at it, as if it had been aſſaulted by a publick *and terrifie the*
my. The Burghers not having the leaſt hint of *people.*
a ſtrange and unlook'd for Accident, (for this futi-
action happen'd in the dead of night) took up arms;
getting theſe people (loſt to all ſhame and mode- *They are taken*
up to the Palace, clapt them into priſon. Being ſo *and impriſoned*
oſed of, they would owne no thoughts of ſhame or *by the Burgh-*
ity, but would juſtifie their moſt white and naked *ers, but conti-*
th. In the mean time the fire being ſmelt, they *nue ſhameleſſe.*
e into the houſe where it was, and wondring at their ng off their cloathes into the fire, which had ſince hed the bed, they made a ſhift to quench it. But other diſtracted and mad people, ſuch as deſerved to ent to their kindred, the Savages and Heathens, onvincibly perſiſted in their peſtiferous opinion, and
pon the fifth of *May* the ſame year, they expiated May *the fifth*
r wicked impieties by their death. Ones farewell 1535. *they are*
ng, was, *Praiſe the Lord inceſſantly!* Anothers *put to death.*
, *O God revenge thou theſe our ſufferings!* Others *Some of their*
d out, *Woe, woe, ſhut thine eyes!* *laſt words.*



Hæretici plures visi hic, cui visus ego, illi
Pluribus in visuque Hæresiarcha fui.

THE CONTENTS.

DAVID GEORGE, *the miracle of the Anabaptists. At Basil he pretends to have been banished his Country for the Gospels sake; with his specious pretences he gaines the freedome of the City for him and his. His Character. His Riches. He*

his Sect enact three things. His Sonne in Law, doubting his new Religion, is by him queſtioned; and upon his anſwer excommunicated. His wifes death. He had formerly voted himſelf immortal, yet Aug. 2. 1556. *he died &c. His death troubled his diſciples. His doctrine queſtioned by the Magiſtrates, eleven of the Sectaries ſecured.* XI. *Articles extracted out of the writings of* David George. *Some of the impriſoned Sectaries acknowledged* David George *to have been the cauſe of the tumults in the lower parts of* Germany, *but diſowned his doctrine.*

Conditions whereupon the impriſoned are ſet at liberty.

The Senate vote the doctrine of D. G. *impious, and declare him unworthy of Chriſtian burial, and that his body and books ſhould be burned, which was accordingly effected.*

DAVID GEORGE, a man born at *Delph* in *Holland*, the miracle of the Anabaptiſtical Religion, having lived in the lower Provinces forty years, did in the year one thouſand five hundred forty and four, with ſome of his kindred and companions, in the beginning of *April*, begin his journey for *Baſil*, into the ſtate and condition of which place, he had before very diligently inquired. Whereof having ſufficiently informed himſelf, he pretended that he had been driven out of his Countrey for the Goſpels ſake, and that he had been hitherto toſt both on the land and ſea of the miſeries of this world; and therefore he humbly intreated, that now at length he might be received into ſome place of Reſt. Some being by the repreſentation of his misfortunes and his teares, melted into compaſſion towards him, he preſum'd to intreat the Magiſtrate, that in tenderneſſe to Chriſt and his holy Goſpel, he might be made capable of the priviledges of the City, which if it were granted, he bid them be confident of Gods moſt particular protection towards their City, and that for the preſervation of it, he engaged for him and his, that they ſhould be ready to lay down their lives. The Magiſtrate being moved with theſe juſt remonſtrances

David George *the miracle of the Anabaptiſts.* ANNO 1544.

At Baſil *he pretends to have been baniſhed his Countrey for the Goſpels ſake.*

With his ſpecious pretences he gains the freedome of the City for him and his.

remonſtrances and deſires received the viper as a C
zen, gave him the right hand of welcom and fellow
and made him and his free of the City. What ſh
the Magiſtrate do? Behold, he hath to do with a ma
a grave countenance, free in his behaviour, havin
very long beard and that yellowiſh, sky-coloured
ſparkling eyes, milde and affable in the midſt of
gravity, neat in his apparel; Finally one that ſeeme
have in him all the ingredients of honeſty, modeſty
truth; to be ſhort, one, if you examine his cou
nance, carriage, diſcourſe, and the cauſe he is embar
in, all things without him are within the limits of m
diocrity and modeſty; if you look within him, he is
thing but deceit, fraud, and diſſimulation; in a wo
an ingenuous Anabaptiſt. Having already felt the p
ſes of the Senate and divers of the Citizens, comi
with his whole family to *Baſil*, he and his are en
tained by a certain Citizen. Having neſted a while
Baſil, he purchaſed certain houſes in the City, as al
Farm in the countrey and ſome other things thereto
pertenant, married his children, and by his good off
procured to himſelf many friends. For, as long as
remained at *Baſil*, he ſo much ſtudied Religion, was
great an Alms-giver, and gave himſelf ſo much to ot
exerciſes of devotion, that ſuſpicion it ſelf had
what to ſay againſt him. By theſe cunning inſinuati
(this is beyond a young fox, and ſmells more of
Lybian wilde beaſt) many being ſurpriſed, came ea
over to his party, ſo that he arrived to that eſteem
reputation in matters of Religion, he pleaſed himſe
This perſwaſion thus craftily gotten, was heightened

His riches.

his great wealth (and his riches in jewels, whereof
brought ſome with him, ſome were daily brought fr
other places in the Low-countries) & was yet further
creaſed, by his ſumptuous and rich plate and houſho
ſtuffe, which though they were gorgeous and majeſtic
yet were they not made to look beyond ſobriety, cle
lineſſe and mediocrity. Theſe people ſojourning t
in common houſes, deſiring as yet to ſuppreſſe the p

He, with his Sect, enact three things.

nicious infection of their ſect, very religiouſly ena
three things: Firſt, that no man ſhould profane
ſpeak idly of the name of *David George*. Second

no man ſhould raſhly or unadviſedly divulge any
g concerning his country, or manner of life; whence
s that ſome thought him to be a perſon of ſome
lity; ſome, that he was ſome very rich Factor or
hant, whence it came that he was ſo exceſſively
; others had other imaginary opinions and con-
of him, for as much as they themſelves being ſtran-
, lived in a countrey where they could not be aſcer-
d of any thing: Thirdly, he was very cautious that
of the *Baſileans* ſhould be careleſly admitted into
equaintance, ſociety or correſpondence, imitating
in the policy of the *Ferrets* and *Weeſels*, which (as
ported) never aſſault any bird of ſupremacy, in the
s where they frequent. And thus did he by letters,
ings and emiſſaries, plant and water the venemous
of his ſect through the lower Provinces, yet kept
wayes by which he wrought unſuſpected and undiſ-
red. For, although he had lived two years among
, there was not ſo much as one man infected, or
privately caught the itch of his Religion. What tran-
dent Myſteries are theſe! This man, though he feared
ther deceit nor treachery from ſtrangers, yet the fire
lled out of the deceitful embers of his own houſ-
d. For, behold; one of his own Retinue doubting of
certainty of the new Religion, he cauſed him to be
ught before him, and asked him whether he did not
nowledge *him* to be the true *David* ſent from hea-
upon earth, and to be the Horn, Redeemer, and
lder up of the Tabernacle *of Iſrael*; to which the
r anſwered roundly and peremptorily, that the re-
ration of the kingdom of *Iſrael* and other things
told by the Prophets were fulfilled in Chriſt,
true *Meſſias*, and that conſequently there was no
r to be expected. Which he hearing, not without
t aſtoniſhment, did with much commotion of mind
bitter menaces thruſt him, though his ſonne in Law,
of dores, and [which is heavy to think on] excom-
nicated him. Theſe things being thus managed,
vids wife fell ſick of a diſeaſe (which afterwards viſi-
him and many more) that diſpatch'd her into the
r world. What a miracle is this! He that declared
ſelf to be greater than Chriſt, and voted himſelf im-
mortal

His ſonne in Law doubting his new Religion, is by him queſtioned, and upon his anſwer excommunicated.

His wifes death,

He had formerly voted himself immortal, yet Aug. 2. 1556. he died, &c.

mortal (upon the second of *August*, one thousand hundred fifty and six) did die the death, and honourably buried according to the ceremonies the Parish Church, and his funerals were celebrated in the sight of his sonnes and daughters, sonnes in law and daughters in law, servant-men and maides, and a great conflux of Citizens. The sad calamity of his death extreamely troubled and tormented the mindes of his disciples, as a thing that very much thwarted their hopes of his promised immortality, although he had often told that he would rise again in three yeares, and would bring all those things to passe which he had promised while he was alive. Upon the death of the man, a great many with resolute mindes made their businesse not only to bring his doctrine into suspicion, but into utter disesteem, unanimously resolving to embrace whatever was good, sound and consonant to Christian doctrine; and reject the rest as hereticall. In the meane time, the report beat up and downe, both among the people and the more learned, that this man of ingenuity, an authour of private doctrines, this very *David George* was a contagion and a destructive pestilence, a devoted incendiary of a most dangerous Sect, that (though most falsely) he was born a King, and that he accounted himselfe the true *Messias*. The Magistrate being extreamly moved at these things, not deferring his zeale any longer when the glory of God and his Son *Jesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion to be brought to the Palace, to whom he rubbed over what things had been transacted some years before; that is to say, acquainted them, how that they had been banished their Countrey upon the account of the Gospel, and upon their humble addresses received into the protection, and made capable of the priviledges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospel, but for that of the leaven of the sacrilegious *David*, though by all outward appearance

His death troubled his disciples.

A good resolution.

A pattern for good Magistrates.

, they had hitherto been accounted favourers and
fors of the true Religion. In the first place there-
he Senate being desirous to know the truth, re-
d to have his true proper name; for, some have
ht, (as some authours deliver) that his name was
Bruges. Secondly, whether he had privately or pub-
dispersed his Religion, and what Tenets he held.
hich some made answer unanimously, that they
ft their countrey for the true Religions sake,
id they acknowledge themselves any other than
rofessors and practisers of the lawfull Religi-
That for his name, he had not called himselfe
other than his own proper name; and for his
ine, they had acknowledged none either pri-
or publickly, save what he had privately some-
suggested, which was not disconsonant to the
k. The Magistrate perceiving this obstinacy
ind caused eleven of them, the better to disco-
e reall truth, to be secured, and more narowly
d to. In the mean time, the Senate leaving no
unmoved in this businesse, appointed some
ing forth into publick view some bookes and
gs of *David*, which should give no small
in the businesse, and these the Magistrate re-
mended to men of the greatest learning to be
over and examined with the greatest care possi-
that so whatsoever they should meet with re-
ant to the Truth, they should extract, and give
n account thereof. Those who had this charge put
them, presented the Senate with this extract of
les out of his writings.

The Senates enquiry.

Eleven of the Sectaries secured.

In such cases the learned to be consulted with.

Articles extracted out of the writings of David George.

THat all the Doctrine delivered by Moses, *the Prophets, or by* Jesus Christ *himselfe and Apostles, was not sufficient to salvation, but d up and set forth for young men, and children, ep them within decency and duty; but that the do- of* David George *was perfect, entire, and most ient for the obtaining of salvation.*

He affirmed that he was Christ *and the* Messias, *ell beloved Sonne of the Father in whom he was well ed, not born of blood, nor of the flesh, nor of the lust*

of

of man, but of the holy Ghost and the spirit of C
who vanishing hence long since according to the flesh
deposited hitherto in some place unknown to the S
was now at length reinfused from heaven into D
George.

3. *He held that he only was to be worshipped, a*
should bring out the house of Israel, *and the true (*
is, the professors of his doctrine) tribe of Levi, *a*
Tabernacle of the Lord, not through miseries, suffer
crosses, as the Messias *of the* Jewes *did, but wit*
meekness, love, and mercy in the spirit of Christ gr
unto him from the Father which is in heaven.

4. *He approved himself to be invested with the a*
rity of Saving, *or* condemning, binding *and* loo
and that at the last day he should judge the twelve t
of Israel.

5. *He further maintained, that* Jesus Christ *wa*
from the Father to take flesh upon him, for this r
at least, that by his doctrine and the use of his Sa
ments, men, being as it were no better then children,
uncapable of receiving the true doctrine, might be
within duty till the coming of David George, *who sh*
advance a Doctrine that should be most perfect and
effectuall, should smooth out mankinde, and should
summate the knowledge of God and of his sonne, and w
ever hath been said of him.

6. *But he further affirmed, That these things sh*
not come to passe according to humane *ceremonies, but a*
a spiritual dispensation, and after such a manner a
not been heard of, which yet none should be able to
scern or comprehend, but such as were worthy disciple
David George.

7. *To make good and prove all these things, he wre*
and misinterpreted many places of the holy Scripture,
Christ and the Apostles, whom he commends, had init
ted not themselves, nor any other Ecclesiasticall tr
save only the coming of David George.

8. *And thence it was that he argued thus, If*
Doctrine of Christ *and his* Apostles *be most true and*
effectuall for the obtaining of salvation; the Ch
which they had by their doctrine built up and confir
could not possibly have been broken to peeces, for (as C
him

ſelf teſtifieth) againſt the true Church, the gates of
hell ſhall not be able to prevaile: But that building
of Chriſt and his Apoſtles is overturned and pulled down to
every foundation by Antichriſt, as may be evidently
ſeen in the Papacy, according to the Teſtimony of the ſame
Apoſtle; It therefore neceſſarily followes, that the Do-
ctrine of the Apoſtles is imperfect and interrupted: whence
he concluded his own doctrine and faith to be the only ſolid
and ſufficient doctrine.

Moreover he maintained himſelf to be greater than
John Baptiſt, *yea than all the* Saints *that had gone before*
him, for that the leaſt in the Kingdome of God (accord-
ing to the ſuffrage of Truth it ſelf) is greater than John.
He ſaid David George *was one whoſe kingdome was*
more glorious and moſt perfect; whence he makes himſelf not
only greater than John, *but alſo ſets himſelf above* Chriſt,
becauſe that he was born of fleſh, and that himſelf was
born of the ſpirit according to a heavenly manner.

Alſo. He further allowed with Chriſt, *that all ſinnes*
committed againſt God the Father, *and againſt the* Son
may be forgiven, but thoſe that are committed againſt the
holy Ghoſt, *that is to ſay againſt* David George, *ſhall*
never be forgiven neither in this world, nor in the world to come;
which means it is apparent that he conceiv'd himſelf
greater and higher than Chriſt, admitting Chriſts own
Testimony.

Item. He declared Polygamy to be free and lawfull for
all, even for thoſe that are regenerated by the ſpirit of
David George.

Some of the imprisoned Sectaries acknowledged David George *to have been the cauſe of the tumults in the lower parts of* Germany, *but diſowned his doctrine.*

These heads [without any brains] did the Magiſtrate
order to be carried to ſome that were in the priſon, to
find out what confeſſion they would make, who beſides
others, being provoked and challenged by a number of
queſtions, anſwered at laſt, That this (*Davus*) I would
have, *David George*, was the ſame who had embroyled the
lower parts of *Germany* with ſo many tumults & ſeditions,
but that as to that doctrine and the fore-recited Arti-
cles, they unanimouſly affirmed that they had never
heard nor read of any ſuch thing. Nevertheleſſe they were
willing to acknowledge the doctrine expreſſed in thoſe Articles,
as peſtiferous, execrable, and derived not from hea-
ven,

ven, but from Hell, and that it was heretical, and
be baniſhed with an eternal Anathema; and withall
men miſerably ſeduced, yet deſiring for the time
come, to be reduced into the right way, they were,
good reaſon, to implore forgivenes. Among thoſe
were in cloſe priſon, there was one formerly of *Da*
greateſt confidents, who confeſſed, that indeed he
been infected with that Religion, but that ſince by
illumination of the grace of God, he diſcovered and
teſted the errours ſpringing from it, and avoyded th
as he would do a cockatrice. But there were others w
were civilly acquainted with this man, who denied t
they had knowne any ſuch thing by him, and cried
againſt the fore-mentioned Articles as impious
blaſphemous. Theſe paſſages, the Judges appointed
the Magiſtrate, gave him an account of, who perceiv
that ſome that were in cuſtody were not ſo extravaga
but that they had ſome remainders of diſcretion left,
ſent to them ſome learned and able preachers of
word, who, having diligently weeded out the tares
their errors, ſhould ſow into their hearts the ſaving ſe
of true faith. Thoſe who were ſent, ſifting them with
the humanity, mildneſſe, meekneſſe and charity poſſib
could ſcrue nothing out of them, more than what
Judges who had been employed before, had done.
the mean time a report was ſpread about the City,
it was not *David George*, nor any eminent perſon of
other name that had been buried, but that a meer ſwin
calfe, hee-goat (haply an Aſſe) had been carried out
buried, and that the dead carkaſſe embalmed w
the ſtrongeſt ſpices, was worſhipped and ado
with great devotion and religion. But this was bu
report, and was not true. Thoſe that were in cuſto
abhorring that doctrine, as unheard of, and ſuch
deſerved to be anathematized, and deſiring to re
their acquaintance with diſcretion and their ſences,
delivered out of thoſe habitations of Iron which th
had kept poſſeſſion of for two moneths, upon the
conditions, That none ſhould make any purcha
either within or near the City, without the knowle
and conſent of the Magiſtrate; That they ſhall
entertain any coming out of the Lower Provinc
thou

An ingenuous confeſſion and reſolution.

A pious act.

A lying report raiſed,

Conditions wherepon the impriſoned are ſet at liberty.

gh of their kindred, but at publick houſes or Inneſ-
the printed books and writings that were tran-
d into the *Dutch* language, ſhall be brought into the
ce. That there ſhould be nothing publiſhed that
e diſconſonant to *Chriſtian* Doctrine. That children
uld be educated according to incorrupt manners.
t they ſhould not make ſuch promiſcuous marriages
ng themſelves as they did. That they ſhould take no
ch into their families. That they ſhould ſubmit to
ecements and pecuniary mulcts [if any were inflict-
n them] as Citizens ought to do. That upon a day
gned they ſhould in the Pariſh Church, in the preſence
e whole congregation, make a publick abjuration
e ſaid Religion, and condemn and anathematize
whole ſect of it. That they ſhould hold no friend-
or correſpondence with any that ſhall perſiſt in that
ligion. To theſe conditions did they promiſe to
ſcribe, with all the reverence and gratitude
could poſſibly expreſſe. Theſe things being
managed; the moſt renouned Senate, returning
ſh to the buſineſſe of the Arch Heretick, paſſed theſe
es. *viz.* That the doctrine of *David George*, upon
ure examination thereof, was found impious and
ogatory to the divine Majeſty; That the printed
ks, and whatſoever may have ſeen the light, ſhould
e the ſecond light of the fire; That he as the moſt
ſamous promoter of that execrable Sect, and a moſt
aid blaſphemer againſt *God* and *Chriſt*, ſhould not be
ounted worthy *Chriſtian* Burial. That he ſhould be
en up out of his grave by the common Hangman,
d together with his books and all his writings, and
manuſcripts ſhould, according to the Eccleſiaſtical
nons, be burnt in a ſolemn place. According to the
d judgement, the carkaſſe being digged up, was,
h all his writings, whereof the greateſt part
that (truly) *miraculous book*, together with his eff-
s brought by the Hangman to the place of execution,
re having opened the direful Coffin, he being
nd not much diſfigured, my ſo little, that he
s knowne by diverſe (he being covered with a
ered garment, having about him a moſt white
et, a very clean pillow under his head, his

The votes of the renowned Senate.

The doctrine of D. G. declared impious.

He is declared unworthy of Chriſtian Buriall.

And that his body and book ſhould be burned.

yellowiſh Beard rendring him yet gracefull; t
ſhort, having a ſilk cap on, under which w
peece of red cloath, and adorned with a garla
Roſemary) was ſet up publickly to be ſeen, a
the third year after his death, was with his wi
conſecrated to *Vulcan*, that is to ſay, burned.

A fit puniſhment for perverſe Hereticks.

MICHA



Omnia quum portenta voces hominemque Deumque
Infandi SERVES *nominis opprobium !*

THE CONTENTS.

SERVETUS *his converſe with* Mahumetans *and* Jewes. *He diſguiſeth his monſtrous opinions with the Name of Chriſtian Reformation. The place of his birth. At the* 24. *year of his age, he boaſted himſelf the onely* Teacher *and* Seer *of the world, He enveighed*

againſt the Deity of Chriſt. Oecolampadius *con his blaſphemies, and cauſeth him to be thruſt the Church of* Baſil. Servetus *held but one ſon in the Godhead to be worſhipped, &c. He the holy Ghoſt to be* Nature. *His horrid blaſph He would reconcile the* Turkiſh Alcaron *to Chri Religion. He declares himſelf Prince of the An tiſts. At* Geneva, Calvin *faithfully reproves* vetus, *but he continues obſtinate.* Anno 155 *the decrees of ſeverall Senates, He was burned.*

Servetus *his converſe with* Mahumetans *and* Jewes.

MICHAEL SERVETUS, like ther *Simon Magus*, having conv long among the *Mahumetans* and *Jewes*, and being excellently well furni with their imaginous opinions, bega out of Divinity, and the general treaſury of Chriſtian ligion, a monſtrous iſſue of opinions, with the coc of what he had received from the extravagant *Mah tans*, and *Thalmudiſts*, upon which brat, this inf ment of *Satan*, muſt needs beſtow the diſguiſed n of *Chriſtian Reformation.* From this cocks egge bred theſe Cockatrices, *Goneſus*, *Gribaldus*, *Blan ta*, *Gentilis*, *Alciatus*, *Simanus*, *Caſanovius*, *Me* and divers other *Anabaptiſtical* Vipers, who extre increaſed the reſtleſſe waves of ſects and opinions. recommending the reſt to their proper place, Hell, take a more particular ſurvey of one Religion, and the horridneſſe of that gueſſe at the others. This S *vetus* was a *Spaniard*, born in the kingdom of *Arra* moſt unworthy both of his Name and Nation. Be rapt into a moſt incredible enthuſiaſme, he boldly l his unwaſh'd hands upon holy divinity; and at four and twentieth year of his age, boaſted himſelf be the only *Teacher* and *Seer* of the world, making i main deſign, and that by his impious and worthleſſe w tings, to inveigh againſt the Deity of the Son of God; which writings being ſufficiently furniſhed, and with enflamed with hopes of raiſing no ordinary tumults, beſtirres himſelf winde and tyde, for *Baſill*; but Oe *lampadius*, an Eccleſiaſtical Doctor, learnedly be a full Senate confuted the blaſphemies of this man,

His arrogant Boaſt.

He enveighes againſt the Deity of Chriſt.

The place of his birth.

Oecolampadius *confutes his blaſphemies, & cauſeth him to be thruſt out of the Church of* Baſil.

He diſguiſeth his monſtrous opinions, with the name of Chriſtian Reformation.

the publick Authority he had, cauſed him as a poiſo-
blaſphemer to be thruſt out of the Church of
. From thence he went to *Venice*, where, in regard
Venetians had been timely forewarned of him by the
and learned *Melanchthon*, he made no harveſt of his
edible blaſphemies, nor indeed was he permitted
time for them. Religion is nowhere ſafe! But
ng conſulted with the Arch-hereticks his Predeceſ-
and being bird-lim'd, he held that there was but
perſon in the Godhead to be worſhipped and ac-
wledged, which was revealed to mankind ſome-
s under one notion, ſometimes under another; and
it was thus, that thoſe notions of *Father*, *Son*, and
Ghoſt, were to be underſtood in the Scriptures,
with the ſame line of his blaſphemous mouth, he
med that our Saviour *Jeſus Chriſt* according to his
ane nature, was not the Sonne of God; nor coe-
al with the Father. The *Holy Ghoſt* he granted to be
hing but that influence by which all things are mo
which is called *nature*. He, moſt impiouſly Ironi-
affirmed that to underſtand the word *Perſon*, we muſt
rre our ſelves to *Comedies*. But the moſt horrid
phemy of all, was, when by the ſuggeſtion of Satan,
imagined, that the moſt glorious and ever to be wor-
pped and adored Trinity (who doth not tremble at
) was moſt fitly compared to *Cerberus* the Porter
Hell-gate. But he ſtayed not here; no, he thought
ould be accounted nothing but a diabolical phan-
e, the laughing-ſtock of Satan, and the monſtrous
on, whom the Poets by ſome ſtrange myſtery of
loſophy feigned to have three bodies. O incredi-
and unheard of ſubtilty of blaſphemy! The moſt
ious name of the moſt bleſſed Trinity is grown ſo
ous to this man, that he would perſonate (being the
ateſt that ever was) all the Atheiſts that have quar-
led with that name. Moreover he maintained, that
ing but away the only Article of the *Trinity*, the
kiſh *Alcoran* might be eaſily reconciled to the *Chri-*
Religion; and that by the joyning together of
e two, a great impediment would be removed; yea,
the pertinacious aſſerting of that Article had en-
ged to madneſſe whole Countries and Provinces.

Servetus held but one perſon in the Godhead to be worſhipped, &c.

He held the holy Ghoſt to be Nature.

His horrid blaſphemy.

He would reconcile the Alcoran *to Chriſtian Religion.*

This abomination of God and men held that the P-
phet *Moſes*, that great ſervant of God, and faithful ſtew-
of the Lords houſe, that *Prince* and *Captain General*
the people of *Iſrael*, one ſo much in favour with G-
that he was admitted to ſpeak to him face to face, wa-
be accounted no other than an *Impoſtor*. He acco-
ted the Patriarch *Abraham* and his ſeed, too much gi-
to Revenge, and that he was moſt unjuſt and moſt m-
licious to his enemy. The moſt glorious Church
Iſrael ('tis the ſwine that loves the mire) he eſteem-
no better than a Hogge-Sty; and declared himſel-
ſworn Prince of the Anabaptiſtical generation. B-
keep off, and approach not, O all ye other Here-
and Hydra's of opinions of this one man, furies not-
pable of expiation! Being arrived at *Geneva*, and-
ing forbidden to ſpue out and ſpatter his peſtifer-
blaſphemies, he continued in hoſtility against
ſharp, but wholeſome admonitions: which *Calvin*, t-
famous Miniſter of the Church perceiving, being d-
rous to diſcharge the duty of a ſoul-ſaving Paſtor, w-
friendly to *Servetus*, in hopes to deliver him out o-
moſt impious errours and horrible Hereſie, and ſo
redeem him out of the jawes of Hell, and faithfully r-
proved him. But he being dazled with the brightne-
of *Truth*, and overcome, returned nothing to *Calvin*
well deſerving of him) but an intolerable obſtinac-
and inconvincible recapitulation of his blaſphemi-
whence it came to paſſe, that by the juſt and prude-
Decree of the Senates of *Bernen*, *Zuring*, *Baſil*, a-
Scaffuſe, and by the righteous condemnation of t-
eternal God, in the moneth of *December* in the year o-
thouſand five hundred fifty and three, (or as *Sleid-*
hath it, in *October*,) he was (How great is the obſtina-
of blaſphemy!) being at that time ecſtatically harden-
and intoxicated, conſecrated to the avenging flames.

He declares himſelf Prince of the Anabaptiſts.

At Geneva, Calvin reproves Servetus.

Servetus his obſtinacy.

ANNO 1553. *By the Decree of ſeveral Senates he was burned.*

ARRIU-



Diviſit Trini qui formam Numinis ecce!
Dividitur Membris, Viſceribuſq; ſuis.

THE CONTENTS.

Arrianiſme it's increaſe, ANNO 323.

The General Councill at Nice, Anno 325. *called as a Remedy againſt it, but without ſucceſſe. The* Arrians *miſinterpret that place*, John 10. 30. *concerning the Father and the Sonne. They acknowledged one*

onely God in a Judaical sense. They deny the Trinity. Arrius *his wretched death*, Anno 336.

Arrianisme, its increase. Anno 323.

ABout the year of the Incarnation of the Son of God, three hundred twenty and three, Hell was deliver'd of a certain Priest at *Alexandria* named *Arrius*, a man subtle beyond expression, the trumpet of eloquence, one that seemed to have been cut out for all honesty and elegance, who yet, with the poison of his Heresie, and the *Circæan* cups of his destructive doctrine, did in the time of *Silvester* Bishop of *Rome*, and the Emperour *Constantine*, draw in a manner all Christendome to his opinion, and so corrupted some, even great nations in the East, that except a few Bishops who stood to the true doctrine, none appeared against him. To remedy this disease, at *Nice* in *Bithynia*, in the year three hundred twenty and five, a generall Council was called; but to no purpose; for the contagious stocks of *Arrianisme* were deeply rooted, so that they were become such ravening wolves among the flock of Christ, that all that would not embrace their belief, were to expect banishment or death. These imagined that the *Sonne* was not of an *equall nature* and *coeternall* with the Father, but that he was onely *agreeing* and *concurring* with his Father; to confirm which, they alledged that place of *John* 10. 30. which sayes, *I and the Father are one*; and though they called the Sonne a great God, yet they denied, that he was a living and true God, and coessential with the Father. They boasted that they were ready to answer all objections, and acknowledged one only God, in a *Judaical* sense. To that, *I and the Father are one*, they were used to retort thus, Doth the unity in this place denote co-essency? It must therefore follow, that it is as much where the Apostle sayes, 1 *Cor.* 3. 8. *He that planteth and he that watereth, are one.* They accounted the word *Trinity* a laughing-stock and a Fiction; that the Sonne of God was a *Creature*, and that the *Holy Ghost*, was both born of *Christ*, and conceaved and begotten of the *Virgin Mary*. All that were baptized in the name of the blessed Trinity, they baptized again. They denied that Christ was the sonne of God according to the Spirit and

The General Council at Nice. Anno 325. *called as a remedy against* Arrianisme, *but without success.*

The Arrians *misinterpret that place,* Joh. 10. 30 *concerning the Father and the Sonne.*

They acknowledged one only God in a Judaicall sense.

They deny the Trinity.

e Godhead; they denied God his own Sonne.

While *Arrius* was disburthening himself of the neceſſi- Arrius *his*
s of Nature, his bowels came forth, and with them his *wretched*
. And ſo he who was the ſucceſſor of thoſe Arch-He- *death,*
icks, *Artemon* (who lived about the year of our Lord ANNO 336.
o hundred) and *Paulus Samoſatenus* (who lived about
o hundred forty one) came to a miſerable death, in
e yeare three hundred thirty ſix. See *Athanaſius,*
phanius, Hilarius, Hierom, Auguſtine, Ambroſe, Baſil,
ndoret, Euſebius, Socrates, Nicephorus, Sozomen, and
er Eccleſiaſtical writers, who have treated of theſe
gs more at large.

MAHO-



Adsum Ingens Mahometes ego lachrymabile mundi
Prodigium, omnigeni dux, et origo mali.

THE CONTENTS.

MAHOMET *characterized. He made a laughing stock of the Trinity. He agreed with* Carpocrates, *and other hereticks. He renewed Circumcision, and to indulge his disciples, he allowed them Polygamy, &c. His Iron Tombe at* Mecca.

IN

IN the year six hundred twenty two, *Honorius* the ANNO 622.
first being Bishop of *Rome*, and *Heraclius Cæsar* Emperour of the *East*, a transcendent Arch-heretick called *Mahomet*, exchanged Hell for earth; a *Prophet*, by Nation an *Arabian*, but most deprav'd and corrupt. He had sometimes been a Merchant extremely rich, and withall very subtle; to be short, he was a serious professor of diabolical Arts, a most ungodly instrument of *Satan*, the Viceroy of Antichrist, or his borne fore-runner. This man endeavoured to extoll his brother *Arrius*, with such praises as are correspondent to *his* Heaven. He also with *Sabellio* renewed the laughing-stock of the *Trinity*. He with *Arrius* and *Eunomius*, most fervently and contumeliously held that Christ, was onely a Man; and that he was onely called God, *secundum dici*, that is to say, according to a certain manner of speaking. He agrees with *Carpocrates* who denied that Christ was a God and a Prophet. This is also he that shakes hands with *Cerdonus* who utterly abjur'd the Godhead of the Sonne, or that he was co-substantial with the Father. He imagined with the *Manichees*, that it was not Christ, but some other that was fastened to the Crosse. With the *Donatists*, he contemned the purest Sacraments of the Church. With the most impure *Origen* he affirmes that the devils shall be eternally saved according to an humane, yet an invisible manner. He with *Cerinthus* placed eternal Felicity in the lust of the flesh. Circumcision, that was long since abolished and antiquated, he renewed. Upon his disciples he bestowed the priviledges, of *Polygamy*, *Concubines* and *Divorce*, as *Moses* had done; and with such dreams and an imaginary Phrensy was the miserable wretch ever troubled. This man when he died was put into an iron Tombe at *Mecca*, which by the strength of Loadstones, being as it were in the middle and centre of an arched edifice, hangs up to the astonishment of the beholders, by which means the miraculous sanctity of this Prophet is greatly celebrated. All the dominions of the Great *Turk*, professe this mans faith, whom they acquiesse in as a Miracle.

Mahomet *characterized.*

He made a laughing stock of the Trinity.

He agreed with Carpocrates, *and other heretick.*

He renewed circumcision, and to indulge his disciples, he allowed them Polygamy, &c.

His Iron Tomb at Mecca.

BAL-



Ille ego qui Vndarum myſteria ſacra negavi
Igne cremor; fato diſce cavere meo .

THE CONTENTS.

HUBMOR *a Patron of Anabaptiſme. He damned uſury. He brought in a worſhip to the Virgin* MARY, *&c. The Senate of* Suring *by a Councill reduced him. He renounced the heads of his former doctrine. Himſelf or Sect ſtill active. He is taken and*

and impriſoned at Vienna *in* Auſtria. *He and his wife both burned.*

DOctor *Balthazar Hubmor* of *Friburg*, a man excellently well learned, another *Roſcius* in his affaires, a Clergy man at *Ingolſtade*, was the third eminent Patron of *Anabaptiſme*, and a ſworne promoter of that worthy Sect. This man in his Sermons at *Regenburgh*, inveighed ſo bitterly and ſo implacably againſt the uſury of the Jewes, that he baniſhed it even to eternal damnation; he brought in a certain religious worſhip to be done to the Virgin *Mary*, and ſome ſuperſtitious vowes, and was the cauſe of great tumults and inſurrections, and had built up his doctrine upon very firm and ſolid foundations, until the moſt wiſe Senate of *Suring* applyed the univerſal medicine of a Council to theſe things, and aſſigned a day to reduce and root out that ſect, which was the ſeventeenth of *January*, in the year one thouſand five hundred twenty five, wherein the Senate being preſent, and a great preſence of people, the moſt learned *Zwinglius* and other ſonnes of learning, oppoſed this our Doctor, by whom, and the ſtrength of truth after moſt hot and ſerious debating on both ſides, he ingenuouſly confeſſed himſelf to be overcome. The heads of the Doctrine, which he before defended, and whereof he afterwards made his abrenunciation, were theſe: That he deteſted the cheat, and humane invention of Anabaptiſme; He affirmed that the ſpirit both before the fall and after was uncorrupt and unblamable, and that it never dies in ſin; whence it ſhould follow, that not it, but the fleſh, is deprived of liberty; he alſo acknowledged that the ſpirit overcomes and triumphs over the fleſh. Though his Recantation was made, and divers rebaptized into their better ſences, yet the Tenents of this ſect neither ſtood ſtill, nor were dried up, but increaſed in *Switzerland* into a deluge, which overturned almoſt all. This man eſcaping the endeavours of ſpies, and ſhunning the Halter, was at length taken with the figtree leaſe of divine vengeance, and caſt into priſon at *Vienna* in *Auſtria*. Being afterwards put much to the queſtion, it being the deſigne of vengeance, the

Hubmor *Patron of Anabaptiſme.*

He damned uſury.

He brought in a worſhip to the Virgin Mary, *&c.*

The Senate of Suring *by a Council reduced him.*

He renounced the heads of his former doctrine.

Himſelf, or Sect, ſtill active.

He is taken and impriſoned at Vienna *in Auſtria.*

He and his wife both burned.

the revenging fire ſoon turned him to aſhes. His wif being alſo baptized into the ſame whirle-pool o Baptiſme, they both, with mindes hardened to thei own perſwaſions, were not diſengaged of their faith but with the departure of their lives.

JOHN



Huttus ab Hubmoro excreſcit; cervice reſectâ
Sic vnâ in geminum pullulat Hydra caput.

THE CONTENTS.

JOHN HUT *the prop and pillar of Anabaptiſme. His credulity in dreames and viſions. He is accounted a true Prophet by his Proſelytes. At* Merhern, *his Fraternity became as it were a Monaſtery.*

IN

John Hut *the prop and pillar of Anabaptiſme.*

IN the times of the foremention'd *Balthazar* ſ up *John Hut*, a learned man, the prop and pillar Anabaptiſme, an eminent deſpiſer of Pædoba tiſme, which kind of baptiſme he accounted t execrable fiction of the ſchoolmen; whence it cam that he perſwaded men that if they were not baptize by him and his, they muſt neceſſarily incurre great da ger to their ſouls. To which he added, that, thoſe w were honoured with the prerogative of his Baptiſm ſhould be the reſtored people of *Iſrael*, and that t wicked *Canaanites* ſhould be deſtroyed by their ſword and that God himſelf ſhould reveale from heaven t times wherein theſe things ſhould be fulfilled. To vi ons & horrible dreams, (which he thought proceeded t him from God) he gave great credit, and he affirmed th he ſaw the preparations of the laſt day, and the An gel going to blow the Trumpet, by an indiſputable re velation from God: Upon the account of which dream his diſciples, as credulous as their Maſter, ſpent and de ſtroyed all they had, fearing the difficulties of the time wherein they ſhould ſpend them; all which being ſca ter'd and conſum'd before the day came, they ſuffer a puniſhment, and inconveniences befitting their folly having the laſh of poverty perpetually at their back However they, a generation on whom the greateſt quan tity of black *Hellebore* would not be much effectual did ſtill adore this miraculous piece of madneſſe as true Prophet, even to admiration; of which men, ſom not worthy the face or name of mankind, do at this da in great numbers live at *Merhern* in Palaces and Coven upon their accidental contributions, and where they ge their livelihood with their hands, and apply themſelve ro any handy craft, whereof they are the Maſters an Governours, who by the commodities gained by the increaſe the common ſtock: They have at home wit them their Cooks, their skullions, their errand-boye and their Butlers, who have a care and diſpoſe all thing as they do in Monaſteries and Hoſpitals; They ſtudy t maintain mutual peace and concord, being all equal These even to this day are commonly known by th name of the *Hutſian Fraternity*.

Anabaptiſts aime at the advancement of themſelves, but deſtruction of others.

Hut *his credulity in dreams and viſions.*

Hut, *accounted a true Prophet by his Proſelytes.*

At Merhern *the* Hutſian *Fraternity became as it were a Monaſtery.*

LODO-



Polluit ut mentem Sectis deformibus error,
Corpore ſic Hetzer fœdus adulter erat.

THE CONTENTS.

Odowick Hetzer *a famous Heretick. He gaines Proſelytes in* Auſtria *and* Switzerland. Anno 1527. *at a publick diſputation* Oecolampadius *puts Hetzers Emiſſaries to their ſhifts.* Hetzer *denied Chriſt to be co-eſſentiall with the Father. His*

farewell to his Disciples. He is put to death Adultery.

Lodowick Hetzer *a famous heretick.*

LOdowick *Hetzer* famous for his *Heresie*, a *Learning*, was first very intimately acquain with *Nicholas Stork*, and then with *Tho Muntzer*, yet he agreed not with these some things, as in that opinion of theirs of overturning and destroying of all the powers of t world, which opinion he looking on as * malicious barbarous, forsook them, and joyning with *John De* they by their mutual endeavours, sent some Proph *into Germany.* But dissenting also from *him* in so things, he propagated his own sect in *Austria*, a made many Proselytes at *Bern* in *Switzerland.* Wh gave occasion that the Reverend Senate appointe publick disputation at *Soning*, and caused letters of conduct to be sent to *Hetzer* and his followers, for wh bickering was set apart the first day of *February*, in year one thousand five hundred twenty seven, where appeared not himself, but his emissaries came, who w by the most learned (but withall, stinging,) *Oecolam dius* driven unto their shifts, and enforced to ackno ledge conviction. *Hetzer* was a considerable part, a the firebrand of the Anabaptistical sect, but he stiff denied *Christ* to be co-essential with the Father, wh the verses made by him upon the carrying of the Cr do more than hint.

* *An item to the* Hot-spurs *of our times.*

Hetzer *gaines Proselytes in* Austria, *and* Switzerland.

ANNO 1527. *At a publick disputation,* Oecolampadius *puts* Hetzers *Emissaries to their shifts.*

Hetzer *denied Christ to be co-essentiall with the Father.*

Ipse ego qui propriâ cuncta hæc virtute creabam
Quæris quot simus? Frustra, ego solus eram.
Hîc non tres numero, verùm sum solus, at isti
Haud numero tres sunt, nam qui ego, solus eram.
Nescio Personam, solus sum vivus ego, & sons
Qui me nescit, eum nescio, solus ero.

I who at first did make all things alone,
Am vainly ask'd my number; as being *one.*
These *three* did not the work, but only I
That in these three made this great *Syzygie.*
I know no *Person*, I'm the only Maine,
And, though they know me not will one remain.

was excellent at three tongues, he undertook to tran-
the book of *Eccleſiaſticus* out of the *Hebrew* into
-*Dutch*. *Plauterus* hath teſtified for him in wri-
, that he very honeſtly and unblameably bid fare-
to his Diſciples, and with moſt devout prayers
mended himſelf to God, even to the aſtoniſhment
e beholders. He having been kept long in cloſe
n, was on the fourth day of *February*, in the year
houſand five hundred twenty nine, ſentenced to
nd thinking himſelf unworthy of the City, was
ithout the walls, where he was put to death, not
edition or *baptiſme* (as *Plauterus* ſayes) but for
tery, which act he endeavoured to defend by ſome
ments fetcht from the holy Scriptures.

His farewel to his diſciples.

He is put to death for Adultery.



Pellibus a teneris ſuetus, doctiſsime, Nôſti
Hofmanni teneras excoriare Greges.

THE CONTENTS.

HOFMAN *a Skinner, and Anabaptiſt, A*
1528. *ſeduced* 300 *men and women as* Embd
Weſt-Friesland. *His followers accounted him a Prop*
At Strasburg, *he challenged the Miniſters to diſp*
which was agreed upon Jan. 18. 1532. *where he*
mild

ildely dealt with, he is nevertheleſſe obſtinate· ther Prophets and Propheteſſes deluded him. He de· ded himſelf, and voluntarily pined himſelf to death.

N the year one thouſand five hundred twenty eight, *Melchior Hofman* a Skinner of *Strasburg*, a moſt eloquent and moſt crafty man, at *Embda* in *Weſt Friezland*, enſnared 300. men and women his doctrine, where he conjured up *Anabaptiſme* f hell upon pain of damnation, whereupon being ned to the lower Provinces, who ever addreſſed ſelves to him, he entertained them with water, bap· g all promiſcuouſly. This man upon the prophecy certain decrepid old man went to *Strasburg*, it ha· been foretold him, that he ſhould be caſt into pri· nd remain there ſix moneths, at which time being liberty, he ſhould, with his fellow-labourers, ſe the harveſt of the Goſpel through all the world. s by his followers acknowledg'd and honour'd as *Prophet*. This was the great prop and pillar of gn of *Munſter*. Having therefore made what haſte ld poſſible to *Strasburg* in order to the fulfilling prophecy, he there challenges the Miniſters of the to diſpute, which offerture the Senate engaged upon the eleventh of *January* one thouſand five ed thirty and two; at which time, the miſts and of errors and blindneſſe, were quite diſperſed by ne of the Goſpel. However, *Hofman* ſtiffely d to the foreſaid prophecy, as alſo to his own s and viſions; nor would he acknowledge him· rcome; but, their mildneſſe having ſomewhat ap· him, he was thence diſmiſſed, as one judged wor· ſuch a place where Lepers are ſhut up, leſt others cted. But 'tis incredible how joyful he was at ewes, out of an exceſſive thanksgiving to God, g off his ſhoes, and caſting his hat into the ayre, lling the living God to witneſſe, that he would on bread and water, before he would diſcover and the authour of that opinion. In the mean ome Prophets began to riſe and keep a ſtirre, g, that he ſhould be ſecured for that half year, and rwards he ſhould go abroad with one hundred

ANNO 1528.

Hofman *a Skinner, and Anabaptiſt, ſeduced* 300. *men and women at* Embda *in* Weſt-Frieſland.

A deluſive prophecy.

His followers accounted him a great Prophet.

At Strasburg *he challenged the Miniſters to diſpute, which was agreed upon,* Jan. 11. 1532.

Being mildely dealt with, he is nevertheleſſe obſtinate.

Other Prophets delude him.

forty and four thouſand Prophets, who ſhould, witho
any reſiſtance, * reduce and bring the whole world u
der the ſubjection of their doctrine? There was alſ
certain Propheteſſe who ſhould prophecy, that, t
Hofman was *Elias*, that *Cornelius Polterman* was *Eno*
and that *Strasburg* was the new *Jeruſalem*, and ſhe h
alſo dreamed, that ſhe had been in a great ſpacious Ha
wherein were many brethren and ſiſters ſitting togeth
whereinto a certain young man in ſhining appa
ſhould enter, having in his hand a golden Bowle of r
Nectar, which he going about ſhould taſte to every o
to whom having drunk it to the dregges, there w
none pretended to compare with him, but onely *Polt*
man. Alas poor *Melchior*! He having nothing,
made Maſter of a ſtrong Tower, did after the exam
of *Eſdras*, ſignify by letters that his Baptiſme ſho
be put off for two years longer, untill *Africk* ſho
bring forth another monſter, that ſhould carry hay
its horns. There were many other dreams, and ſo
nocturnal pollutions, which they attributed to heav
and thought ſuch as ſhould have been written in C
dar. But it was *Melchior*'s pleaſure to think it a mi
rably happy kind of death, to die voluntarily, by pini
and conſuming away with hunger, thirſt, and cold.

* *Yet it's like, to back their prophecies they pretended liberty of conſcience.*

A Propheteſſe deludes him.

He deluded himſelf.

He voluntarily pined himſelf to death.



Discipulos sic Rincke docet Baptisma negare,
Sanguine carnifices et scelerare manus!

THE CONTENTS.

MElchior Rinck *an Anabaptist. He is accounted a notable interpreter of dreames and visions. His disciple* Thomas Scucker *in a waking-dream cut off his brother* Leonard's *head; pretending for his murther obedience to the decree of God.*

Melchior Rinck *an Anabaptiſt.*

MELCHIOR RINCK a moſt wonderfull Enthuſiaſt, was alſo a moſt extraordinary promoter of Anabaptiſme, and among his followers celebrated the feſtivals of it. He made it his buſineſſe to extoll Anabaptiſme above all others, with thoſe commendations (which certainly it wanted not) Beſides he was accounted no ordinary promoter and interpreter of dreames and viſions, which it was thought, he could not performe without the ſpecial indulgence of God the Father; nay, he arrived to that eſteem among the chiefeſt of his opinion, and became ſo abſolutely poſſeſſed of their minds, that his followers interpreted whatever was ſcattered abroad concerning dreames and viſions, to have proceeded from heavenly inſpirations from God the Father. Accordingly in *Switzerland* (to omit other particulars) at *Sangall*, even at a full Counceill, his diſciple *Thomas Scucker*, being rapt into an Enthuſiaſme, (his Father and Mother then preſent, and his Brother *Leonard*, having by his command, caſt himſelf at his knees before him) calls for a ſword, whereupon the parents and diverſe others running to know what was the cauſe and meaning of ſuch an extravagant action, he bid them not be troubled at all, for that there ſhould happen nothing but what ſhould be according to the will of God; Of this waking dream did they all unanimouſly expect the interpretation. The foreſaid *Thomas* [guilty alas of too much credulity] did, in the preſence of all thoſe ſleeping-waking ſpectators cut off his own Brothers head, and having forgotten the uſe of water, baptized him with his owne blood. But what followed? The Magiſtrate having ſudden notice of it, and the offence being freſh and horrid, the Malefactor is dragg'd to priſon by head and ſhoulders, where he, having long conſidered his action with himſelf, profeſſed he had therein obeyed the decrees of the Divine power. These things, did the unfortunate yeare one thouſand

He is accounted a notable Interpreter of dreams and viſions.

His diſciple Thomas Scucker, *in a waking dream cut off his Brother* Leonards *head.*

He pretends (for his murther) obedience to the decree of God.

ANNO 1527.

ind five hundred twenty and seven see. Here men
ay perceive, in a most wicked and unjustifiable
tion, the eminent tracts of an implacable fury and
madnesse; which God of his infinite goodnesse
and mercy avert from these times.

ADAM



Nomine qui Pastor tu Impastor moribus audis,
Qui à recto teneras Tramite ducis oues.

THE CONTENTS.

ADam Pastor *a derider of Pædobaptisme. He revived the* Arrian *heresie. His foolish interpretation of that place,* Gen. 2. 17. *so often confuted.*

ADAM

ADAM PASTOR, a man born at a Village in *Weſtphalia*, was one of thoſe who with the middle finger pointed at *Pædobaptiſme*, that is to ſay, looked upon it with indignation, as a thing ridiculous, being of the ſame opinion in that buſineſſe, as *Menno* and *Theodorus Philip*, but as to the incarnation of God, he was of a quite contrary judgement. For *Menno* held, that Chriſt was ſomething more worthy and more divine then the ſeed of a woman, but (our) *Adam* ſtood upon it, that he was leſſe worthy then that of God, ſo that he rowſed up the *Arrian* hereſy, which had lain ſo long aſleep, as having been but too famous in the year three hundred twenty five. For in a certain book of his whoſe title was, *OF GODS MERCIE*, he writ thus, *The moſt divine word, which is the main conſiderable in our buſineſſe, is written in the ſecond of* Gen. *v.* 17. The day that ye ſhall eat of the fruit, ye ſhall die the death; *This is that word, which is made fleſh.* John 1. *Tea that God which is uncapable of ſuffering and impaſſible, is made paſſible, and he that was immortal, is made mortal; for he was crucified, and died for our advantage.* To be brief, he held, that Chriſt was not to be accounted any thing but the hand, the finger, or the voice of God. But although the opinion or Religion of this [third, but moſt unfaithful] *Paſtor Adam* wander out of the limits of divinity, & that it ſeem to be an ancient hereſie, containing nothing in it but what is childiſh, triſling, and meer foppery, & hath bin confuted & brought to nothing by the moſt religious preachers of the word of God, notwithſtanding the barking of the viperous progeny of *Arrius* and *Servetus*; yet he hath this in particular, that he would have us look narrowly to his explication of the ſecond of *Geneſis*, which he ſo commends, where he fooliſhly and vainly endeavours to prove that the *prohibition there*, is the word made fleſh. This monſter did not only beget this ſect, but nurſed it; here are baites, allurements, and all the poiſonable charmes imaginable that may cunningly ſeduce the beſt and moſt innocent of men. But alas! where is the free and indulgent promiſe of God of the ſeed of the woman, which cuts the very throat of the Devill, and tyes him

Adam Paſtor *a derider of Pædobaptiſme.*

He revived the Arrian *hereſie.*

His fooliſh interpretation of that place, Gen. 2. 17.

His opinion hath been ſufficiently refuted.

him in the ſtricteſt chaines? where are his often promiſes to *Abraham?* to *Iſaac?* to *Iſrael* and to his old people, confirmed by a League ſo ſolemnly made? *In thy ſeed all the earth ſhall be bleſſed. And thou ſhalt be a bleſſing unto me.* This ſeed, witneſſe the Apoſtle, is none other than Chriſt himſelf, whom God without queſtion meant. The deſperate contagion of this mans Religion did *Servetus* and his adherents profeſſe, embrace, and celebrate.

HENRY



Veſtra Domus Nicholae cadat, quæ exrudere vorſæ
Futile fundamen Religionis habet.

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HENRY NICHOLAS *Father of the Family of Love. He is againſt Infant-Baptiſme. His divelliſh Logick.*

HENRY

Henry Nicholas *Father of the family of Love.*

THere was also one *Henry Nicholas* the Father of the family of Love, (as he called himself) & not the meaneſt man of all his Gang, one who by many means endeavoured to cripple the Baptiſme of children, as is too known and apparent out of his writings, which at a third hand, he with all fredome, earneſtneſſe and kindneſſe, endeavoured to communicate to *David George* and the other of his fellow-labourers, and his new *Jeruſalem* friends. This man in a Pamphlet of his, wherein he notably described himſelf, and which he dedicated to an intimate friend of his under the name of *L. W.* maintaining that the * minute of the laſt Trumpet was coming, that ſhould unfold all the Books of unquiet conſciences, hell, and eternal Judgement, which ſhould be found to have been onely things grounded upon meer lies, and as all wicked and high miſdeeds were hateful and deteſtable to God, ſo alſo were glorious and plauſible lies no leſſe odious to him. The ſame man endeavoured to perſwade people, that he was a partaker of God, and the humanity of his ſonne. He further affirmed, that at the laſt day, God ſhould bring all men, nay, the *Devils* themſelves into perfect happineſſe. All the things that were ſaid of *Devils*, of *Hell* or *Angels*, and eternall *Judgement*, and the paines of *Damnation*; he ſaid, were only told by the *Scripture* to cauſe fear of civil puniſhments, and to eſtabliſh right *Policy*.

He is againſt Infant Baptiſm.

** As to that minute (if he confine not God) we may believe him.*

His blaſphemy.

Doubtleſs he hugg'd himſelf in this opinion.

His divelliſh Logick.

The concluſion.

Theſe few things we have brought to light, were not invented by us, but were extorted out of their own Diſciples, with abundance of diſcourſe, not without the preſence of many men of godlineſſe and excellent underſtanding, * they admitting not the univerſal rule of the *Scriptures*. But alas! take theſe away, where is *Faith?* fear of God? eternall happineſſe? But let us believe them, let us believe them, and we ſhall be ſaved.

* *Hereticks allow not of the Scriptures.*

Oh! that to Hereſies I could ſay

FINIS.

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